The Journal of Historical Review

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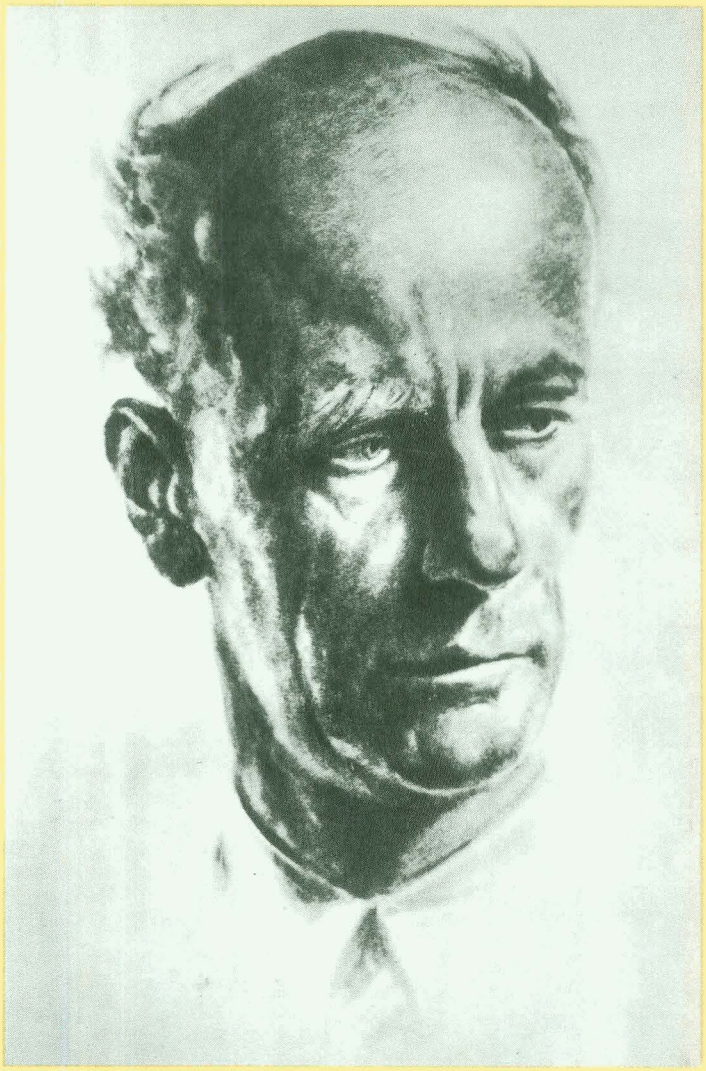

Furtwängler and Music in Third Reich Germany

Antony Charles

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The Papon Trial

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Sagal's 'Denial'

Arthur R. Butz

Don't Die Ignorant

A New Revisionist Quarterly

— Review essay —

Why Anti-Semitism?: MacDonald's *Separation and its Discontents*

— And More —

THE MOST IMPORTANT BOOK IN HALF A CENTURY ON THE VEXING 'JEWISH QUESTION'!

Throughout history people have tried to understand why hostility toward Jews has stubbornly persisted, even in vastly different societies — European and non-European, Christian and non-Christian.

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SEPARATION AND ITS DISCONTENTS:
TOWARD AN EVOLUTIONARY THEORY OF ANTI-SEMITISM
by Kevin MacDonald
Hardcover. 330 pages. Source notes. Bibliography. Index. (#0516)
$65.00, plus $3.00 for shipping

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Wilhelm Furtwängler and Music in the Third Reich

ANTONY CHARLES

Not only during his lifetime, but also in the decades since his death in 1954, Wilhelm Furtwängler has been globally recognized as one of the greatest musicians of this century, above all as the brilliant primary conductor of the Berlin Philharmonic orchestra, which he lead from 1922 to 1945, and again after 1950. On his death, the *Encyclopaedia Britannica* commented: "By temperament a Wagnerian, his restrained dynamism, superb control of his orchestra and mastery of sweeping rhythms also made him an outstanding exponent of Beethoven." Furtwängler was also a composer of merit.

Underscoring his enduring greatness have been several recent in-depth biographies and a successful 1996 Broadway play, "Taking Sides," that portrays his postwar "denazification" purgatory, as well as steadily strong sales of CD recordings of his performances (some of them available only in recent years). Furtwängler societies are active in the United States, France, Britain, Germany and other countries. His overall reputation, however, especially in America, is still a controversial one.

Following the National Socialist seizure of power in 1933, some prominent musicians — most notably such Jewish artists as Bruno Walter, Otto Klemperer and Arnold Schoenberg — left Germany. Most of the nation's musicians, however, including the great majority of its most gifted musical talents, remained — and even flourished. With the possible exception of the composer Richard Strauss, Furtwängler was the most prominent musician to stay and "collaborate."

Consequently, discussion of his life — even today — still provokes heated debate about the role of art and artists under Hitler and, on a more fundamental level, about the relationship of art and politics.

A Non-Political Patriot

Wilhelm Furtwängler drew great inspiration from his homeland's rich cultural heritage, and his world revolved around music, especially German music. Although essentially non-political, he was an ardent patriot, and leaving his fatherland was simply out of the question.

Ideologically he may perhaps be best characterized as a man of the "old" Germany — a Wilhelmine conservative and an authoritarian elitist. Along with the great majority of his countrymen, he welcomed the demise of the ineffectual democratic regime of Germany's "Weimar republic" (1918-1933). Indeed, he was the conductor chosen to direct the gala performance of Wagner's "Die Meistersinger" for the "Day of Potsdam," a solemn state ceremony on March 21, 1933, at which President von Hindenburg, the youthful new Chancellor Adolf Hitler and the newly-elected Reichstag formally ushered in the new government of "national awakening." All the same, Furtwängler never joined the National Socialist Party (unlike his chief musical rival, fellow conductor Herbert von Karajan).

It wasn't long before Furtwängler came into conflict with the new authorities. In a public dispute in late 1934 with Propaganda Minister Joseph Goebbels over artistic direction and independence, he resigned his positions as director of the Berlin Philharmonic and as head of the Berlin State Opera. Soon, however, a compromise agreement was reached whereby he resumed his posts, along with a measure of artistic independence. He was also able to exploit both his prestigious position and the artistic and jurisdictional rivalries between Goebbels and Göring to play a greater and more independent role in the cultural life of Third Reich Germany.

From then on, until the Reich's defeat in the spring of 1945, he continued to conduct to much acclaim both at home and abroad (including, for example, a highly successful concert tour of Britain in 1935). He was also a guest conductor of the Vienna Philharmonic, 1939-1940, and at the Bayreuth Festival. On several occasions he led concerts in support of the German war effort. He also nominally served as a member of the Prussian State Council and as vice-president of the "Reich Music Chamber," the state-sponsored professional musicians' association.

Throughout the Third Reich era, Furtwängler's eminent influence on Europe's musical life never diminished.

Cultural Vitality

For Americans conditioned to believe that nothing of real cultural or artistic merit was produced in

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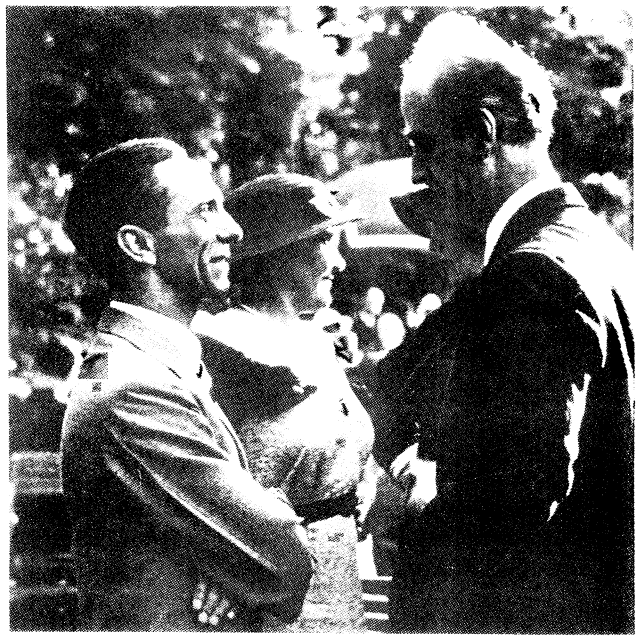
Germany during the Hitler era, the phrase "Nazi art" is an oxymoron — a contradiction in terms. The reality, though, is not so simple, and it is gratifying to note that some progress is being made to set straight the historical record.

This is manifest, for example, in the publication in recent years of two studies that deal extensively with Furtwängler, and which generally defend his conduct during the Third Reich: *The Devil's Music Master* by Sam Shirakawa [reviewed in the Jan.-Feb. 1994 *Journal*, pp. 41-43] and *Trial of Strength* by Fred K. Prieberg. These revisionist works not only contest the widely accepted perception of the place of artists and arts in the Third Reich, they express a healthy striving for a more factual and objective understanding of the reality of National Socialist Germany.

Prieberg's *Trial of Strength* concentrates almost entirely on Furtwängler's intricate dealings with Goebbels, Göring, Hitler and various other figures in the cultural life of the Third Reich. In so doing, he demonstrates that in spite of official measures to "coordinate" the arts, the regime also permitted a surprising degree of artistic freedom. Even the anti-Jewish racial laws and regulations were not always applied with rigor, and exceptions were frequent. (Among many instances that could be cited, Leo Blech retained his conducting post until 1937, in spite of his Jewish ancestry.) Furtwängler exploited this situation to intervene successfully in a number of cases on behalf of artists, including Jews, who were out of favor with the regime. He also championed Paul Hindemith, a "modern" composer whose music was regarded as degenerate.

The artists and musicians who left the country (especially the Jewish ones) contended that without them, Germany's cultural life would collapse. High culture, they and other critics of Hitler and his regime arrogantly believed, would wither in an ardently nationalist and authoritarian state. As Prieberg notes: "The musicians who emigrated or were thrown out of Germany from 1933 onwards indeed felt they were irreplaceable and in consequence believed firmly that Hitler's Germany would, following their departure, become a dreary and empty cultural wasteland. This would inevitably cause the rapid collapse of the regime."

Time would prove the critics wrong. While it is true that the departure of such artists as Fritz Busch and Bruno Walter did hurt initially (and dealt a blow to German prestige), the nation's most renowned musicians — including Richard Strauss, Carl Orff, Karl Böhm, Hans Pfitzner, Wilhelm Kempff, Elizabeth Schwarzkopf, Herbert von Karajan, Anton Webern, as well as Furtwängler — remained to produce musical art of the highest standards. Regardless of the emigration of a number of Jewish and a few non-Jewish artists, as well as the promulgation of sweeping anti-Jewish restrictions, Germany's cultural life not only continued at a high level, it flourished.

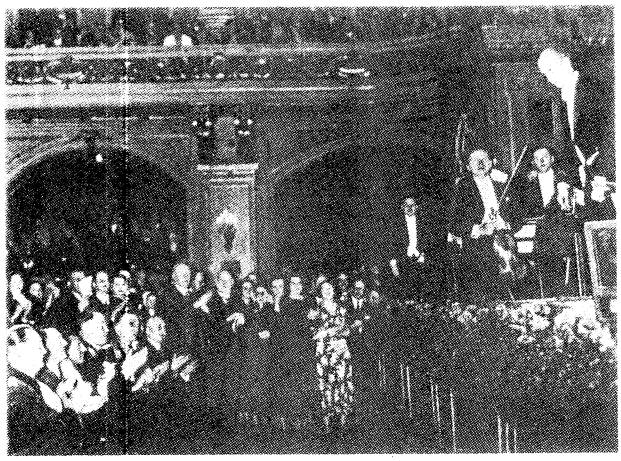


Goebbels in conversation with Furtwängler.

The National Socialists regarded art, and especially music, as an expression of a society's soul, character and ideals. A widespread appreciation of Germany's cultural achievements, they believed, encouraged a joyful national pride and fostered a healthy sense of national unity and mission. Because they regarded themselves as guardians of their nation's cultural heritage, they opposed liberal, modernistic trends in music and the other arts, as degenerate assaults against the cultural-spiritual traditions of Germany and the West.

Acting swiftly to promote a broad revival of the nation's cultural life, the new National Socialist government made prodigious efforts to further the arts and, in particular, music. As detailed in two recent studies (Kater's *The Twisted Muse* and Levi's *Music in the Third Reich*), not only did the new leadership greatly increase state funding for such important cultural institutions as the Berlin Philharmonic and the Bayreuth Wagner Festival, it used radio, recordings and other means to make Germany's musical heritage as accessible as possible to all its citizens.

As part of its efforts to bring art to the people, it strove to erase classical music's snobbish and "class" image, and to make it widely familiar and enjoyable, especially to the working class. At the same time, the new regime's leaders were mindful of popular musical tastes. Thus, by far most of the music heard during the Third Reich era on the radio or in



Following a performance of the Berlin Philharmonic, Furtwängler (upper right) acknowledges an applauding Hitler, who is seated with Göring and Goebbels.

films was neither classical nor even traditional. Light music with catchy tunes — similar to those popular with listeners elsewhere in Europe and in the United States — predominated on radio and in motion pictures, especially during the war years.

The person primarily responsible for implementing the new cultural policies was Joseph Goebbels. In his positions as Propaganda Minister and head of the "Reich Culture Chamber," the umbrella association for professionals in cultural life, he promoted music, literature, painting and film in keeping with German values and traditions, while at the same time consistent with popular tastes.

Hitler's Attitude

No political leader had a keener interest in art, or was a more enthusiastic booster of his nation's musical heritage than Hitler, who regarded the compositions of Beethoven, Wagner, Bruckner and the other German masters as sublime expressions of the Germanic "soul."

Hitler's reputation as a bitter, second rate "failed artist" is undeserved. As John Lukacs acknowledges in his recently published work, *The Hitler of History* (pp. 70-72), the German leader was a man of real artistic talent and considerable artistic discernment.

We perhaps can never fully understand Hitler and the spirit behind his political movement without knowing that he drew great inspiration from, and identified with, the heroic figures of European legend who fought to liberate their peoples from tyranny, and whose stories are immortalized in the great musical dramas of Wagner and others.

This was vividly brought out by August Kubizek, Hitler's closest friend as a teenager and young man, in his postwar memoir (published in the US under the title *The Young Hitler I Knew*). Kubizek describes how, after the two young men together attended for the first time a performance in Linz of Wagner's opera "Rienzi," Hitler spoke passionately and at length about how this work's inspiring story of a popular Roman tribune had so deeply moved him. Years later, after he had become Chancellor, he related to Kubizek how that performance of "Rienzi" had radically changed his life. "In that hour it began," he confided.

Hitler of course recognized Furtwängler's greatness and understood his significance for Germany and German music. Thus, when other officials (including Himmler) complained of the conductor's nonconformity, Hitler overrode their objections. Until the end, Furtwängler remained his favorite conductor. He was similarly indulgent toward his favorite heldentenor, Max Lorenz, and Wagnerian soprano Frida Leider, each of whom was married to a Jew. Their cultural importance trumped racial or political considerations.

Postwar Humiliations

A year and a half after the end of the war in Europe, Furtwängler was brought before a humiliating "denazification" tribunal. Staged by American occupation authorities and headed by a Communist, it was a farce. So much vital information was withheld from both the tribunal and the defendant that, Shirakawa suggests, the occupation authorities may well have been determined to "get" the conductor.

In his closing remarks at the hearing, Furtwängler defiantly defended his record:

> The fear of being misused for propaganda purposes was wiped out by the greater concern for preserving German music as far as was possible ... I could not leave Germany in her deepest misery. To get out would have been a shameful flight. After all, I am a German, whatever may be thought of that abroad, and I do not regret having done it for the German people.

Even with a prejudiced judge and serious gaps in the record, the tribunal was still unable to establish a credible case against the conductor, and he was, in effect, cleared.

A short time later, Furtwängler was invited to assume direction of the Chicago Symphony. (He was no stranger to the United States: in 1927-29 he had served as visiting conductor of the New York Philharmonic.)

On learning of the invitation, America's Jewish cultural establishment launched an intense campaign — spearheaded by *The New York Times*, musicians Artur Rubinstein and Vladimir Horowitz, and

New York critic Ira Hirschmann — to scuttle Furtwängler's appointment. As described in detail by Shirakawa and writer Daniel Gillis (in *Furtwängler and America*) the campaigners used falsehoods, innuendos and even death threats.

Typical of its emotionally charged rhetoric was the bitter reproach of Chicago Rabbi Morton Berman:

> Furtwängler preferred to swear fealty to Hitler. He accepted at Hitler's hands his reappointment as director of the Berlin Philharmonic Orchestra. He was unfailing in his service to Goebbels' ministry of culture and propaganda ... The token saving of a few Jewish lives does not excuse Mr. Furtwängler from official, active participation in a regime which murdered six million Jews and millions of non-Jews. Furtwängler is a symbol of all those hateful things for the defeat of which the youth of our city and nation paid an ineffable price.

Among prominent Jews in classical music, only the famous violinist Yehudi Menuhin defended the German artist. After Furtwängler was finally obliged to withdrew his name from consideration for the Chicago post, a disillusioned Moshe Menuhin, Yehudi's father, scathingly denounced his co-religionists. Furtwängler, he declared,

> was a victim of envious and jealous rivals who had to resort to publicity, to smear, to calumny, in order to keep him out of America so it could remain their private bailiwick. He was the victim of the small fry and puny souls among concert artists, who, in order to get a bit of national publicity, joined the bandwagon of professional idealists, the professional Jews and hired hands who irresponsibly assaulted an innocent and humane and broad-minded man ...

A Double Standard

Third Reich Germany is so routinely demonized in our society that any acknowledgment of its cultural achievements is regarded as tantamount to defending "fascism" and that most unpardonable of sins, anti-Semitism. But as Professor John London suggests (in an essay in *The Jewish Quarterly*, "Why Bother about Fascist Culture?," Autumn 1995), this simplistic attitude can present awkward problems:

> Far from being a totally ugly, unpopular, destructive entity, culture under fascism was sometimes accomplished, indeed beautiful ... If you admit the presence, and in some instances the richness, of a culture produced under fascist regimes, then you are not defending their ethos. On the other hand, once you start dismissing elements, where do you stop?

Furtwängler leads the Berlin Philharmonic in a wartime concert for defense workers.

In this regard, is it worth comparing the way that many media and cultural leaders treat artists of National Socialist Germany with their treatment of the artists of Soviet Russia. Whereas Furtwängler and other artists who performed in Germany during the Hitler era are castigated for their cooperation with the regime, Soviet-era musicians, such as composers Aram Khachaturian and Sergei Prokofiev, and conductors Evgeny Svetlanov and Evgeny Mravinsky — all of whom toadied to the Communist regime in varying degrees — are rarely, if ever, chastised for their "collaboration." The double standard that is clearly at work here is, of course, a reflection of our society's obligatory concern for Jewish sensitivities.

The artist and his work occupy a unique place in society and history. Although great art can never be entirely divorced from its political or social environment, it must be considered apart from that. In short, art transcends politics.

No reasonable person would denigrate the artists and sculptors of ancient Greece because they glorified a society that, by today's standards, was hardly democratic. Similarly, no one belittles the builders of medieval Europe's great cathedrals on the grounds that the social order of the Middle Ages was dogmatic and hierarchical. No cultured person would disparage William Shakespeare because he flourished during England's fervently nationalistic and anti-Jewish Elizabethan age. Nor does anyone chastise the magnificent composers of Russia's Tsarist era because they prospered under an autocratic regime. In truth, mankind's greatest cultural achievements have most often been the products not of liberal or egalitarian societies, but rather of quite un-democratic ones.

A close look at the life and career of Wilhelm Furtwängler reveals "politically incorrect" facts about the role of art and artists in Third Reich Germany, and reminds us that great artistic creativity and achievement are by no means the exclusive products of democratic societies.

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A Note on Wartime Recordings

Among the most historically fascinating and sought-after recordings of Wilhelm Furtwängler performances are his live wartime concerts with the Berlin and Vienna Philharmonic orchestras. Many were recorded by the Reich Broadcasting Company on magnetophonic tape with comparatively good sound quality. Music & Arts (Berkeley, California) and Tahra (France) have specialized in releasing good quality CD recordings of these performances. Among the most noteworthy are:

Beethoven, Third "Eroica" Symphony (1944) — Tahra 1031 or Music & Arts CD 814

Beethoven, Fifth Symphony (1943) — Tahra set 1032/33, which also includes Furtwängler's performances of this same symphony from 1937 and 1954.

Beethoven, Ninth "Choral" Symphony (1942) — Music & Arts CD 653 or Tahra 1004/7.

Brahms, Four Symphonies — Music & Arts set CD 941 (includes two January 1945 performances, Furtwängler's last during the war).

Bruckner, Fifth Symphony (1942) — Music & Arts CD 538

Bruckner, Ninth Symphony (1944) — Music & Arts CD 730 (also available in Europe on Deutsche Gramophon CD, and in the USA as an import item).

R. Strauss, "Don Juan" (1942), and Four Songs, with Peter Anders (1942), etc. — Music & Arts CD 829.

Wagner, "Die Meistersinger:" Act I, Prelude (1943), and "Tristan und Isolde:" Prelude and Liebestod (1942), etc. — Music & Arts CD 794.

Wagner, "Der Ring des Nibelungen," excerpts from "Die Walküre" and "Gotterdämmerung" — Music & Arts set CD 1035 (although not from the war years, these 1937 Covent Garden performances are legendary)

"Great Conductors of the Third Reich: Art in the Service of Evil" is a worthwhile 53-minute VHS videocassette produced by the Bel Canto Society (New York). Released in 1997, it is distributed by Allegro (Portland, Oregon). It features footage of Furtwängler conducting Beethoven's Ninth Symphony for Hitler's birthday celebration in April 1942. He is also shown conducting at Bayreuth, and leading a concert for wounded soldiers and workers at an AEG factory during the war. Although the notes are highly tendentious, the rare film footage is fascinating.

PEARL HARBOR
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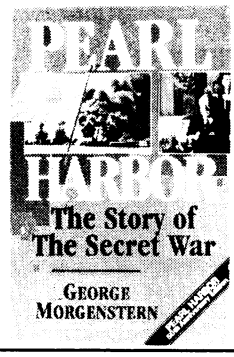
by George Morgenstern

Hailed by revisionist giants Barnes, Beard and Tansill when it appeared shortly after the Second World War, this classic remains unsurpassed as a one-volume treatment of America's Day of Infamy. Morgenstern's *Pearl Harbor* is the indispensable introduction to the question of who bears the blame for the Pearl Harbor surprise, and, more important, for America's entry through the "back door" into the War. Attractive IHR softcover edition with introduction by James J. Martin. 425 pp., maps, biblio., index, $8.95 + $2.50 shipping.



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Knowledge and Power

"Knowledge will forever govern ignorance. And a people who mean to be their own governors must arm themselves with the power knowledge gives. A popular government, without popular information, or the means of acquiring it, is but a prologue to a farce or a tragedy; or, perhaps both."

— James Madison

'The Blame of Those Ye Better'

Life Styles: Native and Imposed

KEVIN BEARY

For decades now, African American leaders have been calling for a formal United States apology for the American role in the slave trade, with some even demanding reparations. Indian tribes proclaim their tax-exempt status as something they are owed for a legacy of persecution by the United States. Mexican Americans in the southwest United States seek to incorporate this region, including California, into Mexico, or even to set up an independent nation, Aztlan, that will recreate the glories of the Aztec empire, destroyed centuries ago by the imperialistic Spaniards.

That we live in an age of grievance and victimhood is not news. But did these peoples — these Mexican-Americans, these Native Americans, these African-Americans — really lose more than they gained in their confrontation with the West? Were they robbed of nobility, and coarsened? Or did White subjugation force them to shed savagery and barbarousness, and bring them, however unwillingly, into civilized humanity?

Today our children our being taught that the people who lived in the pre-Columbian Western Hemisphere were not "merciless Indian savages" (as Jefferson calls them in the Declaration of Independence), many of whom delighted in torture and cannibalism, but rather spiritually enlightened "native Americans" whose wise and peaceful nobility was rudely destroyed by invading European barbarians; that the Aztecs were not practitioners of human sacrifice and cannibalism on a scale so vast that the mind of the 20th-century American can hardly comprehend it, but rather defenders of an advanced civilization that was destroyed by brutal Spanish *conquistadores*; and that Africans were not uncultured slave traders and cannibals, but unappreciated builders of great empires.

But just how did these peoples live before they came into contact with Europeans? Although historical myth is ever more rapidly replacing factual history, not only in popular culture but also in our schools and universities, we may still find accurate historical accounts buried in larger libraries or in used book stores.

Kevin Beary is a teacher who writes from his home in New York.

Aztec Civilization

In his famous work, *The Conquest of New Spain*, Bernal Diaz del Castillo describes the march on Mexico with his captain, Hernan Cortés, in 1519. The Spanish forces set out from the Gulf of Mexico, and one of the first towns they visited was Cempoala, situated near the coast, where Cortés told the chiefs that "they would have to abandon their idols which they mistakenly believed in and worshipped, and sacrifice no more souls to them." As Diaz relates:

> Every day they sacrificed before our eyes three, four, or five Indians, whose hearts were offered to those idols, and whose blood was plastered on the walls. The feet, arms, and legs of their victims were cut off and eaten, just as we eat beef from the butcher's in our country. I even believe that they sold it in the tianguez or markets.

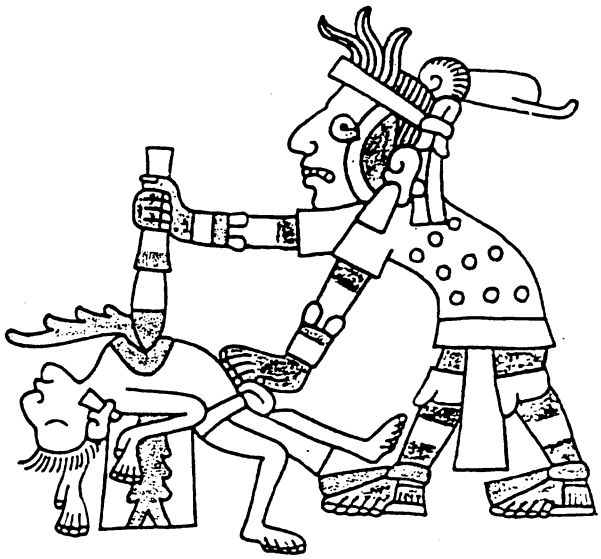
Of their stay in Tenochtitlan, the present-day Mexico City and the heart of the Aztec empire, Diaz writes that Emperor Montezuma's servants prepared for their master

> more than thirty dishes cooked in their native style ... I have heard that they used to cook him the flesh of young boys. But as he had such a variety of dishes, made of so many different ingredients, we could not tell whether a dish was of human flesh or anything else ... I know for certain, however, that after our Captain spoke against the sacrifice of human beings and the eating of their flesh, Montezuma ordered that it should no longer be served to him.

In renouncing cannibalism, was Montezuma cooperating in the destruction of his Aztec "cultural roots," or was he aiding a victory of civilized custom over barbaric?

A few pages later, Diaz provides a detailed description of

> the manner of their [that is, the Aztecs'] sacrifices. They strike open the wretched Indian's chest with flint knives and hastily tear out the



This contemporary Aztec drawing of a human sacrifice ritual shows a priest cutting out the heart of a victim. (From the *Codex Laud*, reproduced from the book, *The Gods and Symbols of Ancient Mexico and the Maya*, by M. Miller and K. Taube, p. 97.)

> palpitating heart which, with the blood, they present to the idols in whose name they have performed the sacrifice. Then they cut off the arms, thighs, and head, eating the arms and thighs at their ceremonial banquets. The head they hang up on a beam, and the body of the sacrificed man is not eaten but given to the beasts of prey.

Diaz also describes the great market of Tenochtitlan, and its

> dealers in gold, silver, and precious stones, feather, cloaks, and embroidered goods, and male and female slaves who are also sold there. They bring as many slaves to be sold in that market as the Portuguese bring Negroes from Guinea. Some are brought there attached to long poles by means of collars round their necks to prevent them from escaping, but others are left loose.

Plainly it was the Spanish who stamped out human sacrifice and cannibalism among the people of pre-Cortesian Mexico. As for slavery, it is as obvious that the Europeans did not introduce it to the New World as it is that they eradicated it, albeit not immediately. Moreover, the moral impulse to end slavery came from the West, specifically out of England. Had the Aztecs, Indians, and Africans been left to their own devices, slavery might well have endured in North and South America, as it does in parts of present-day Africa.

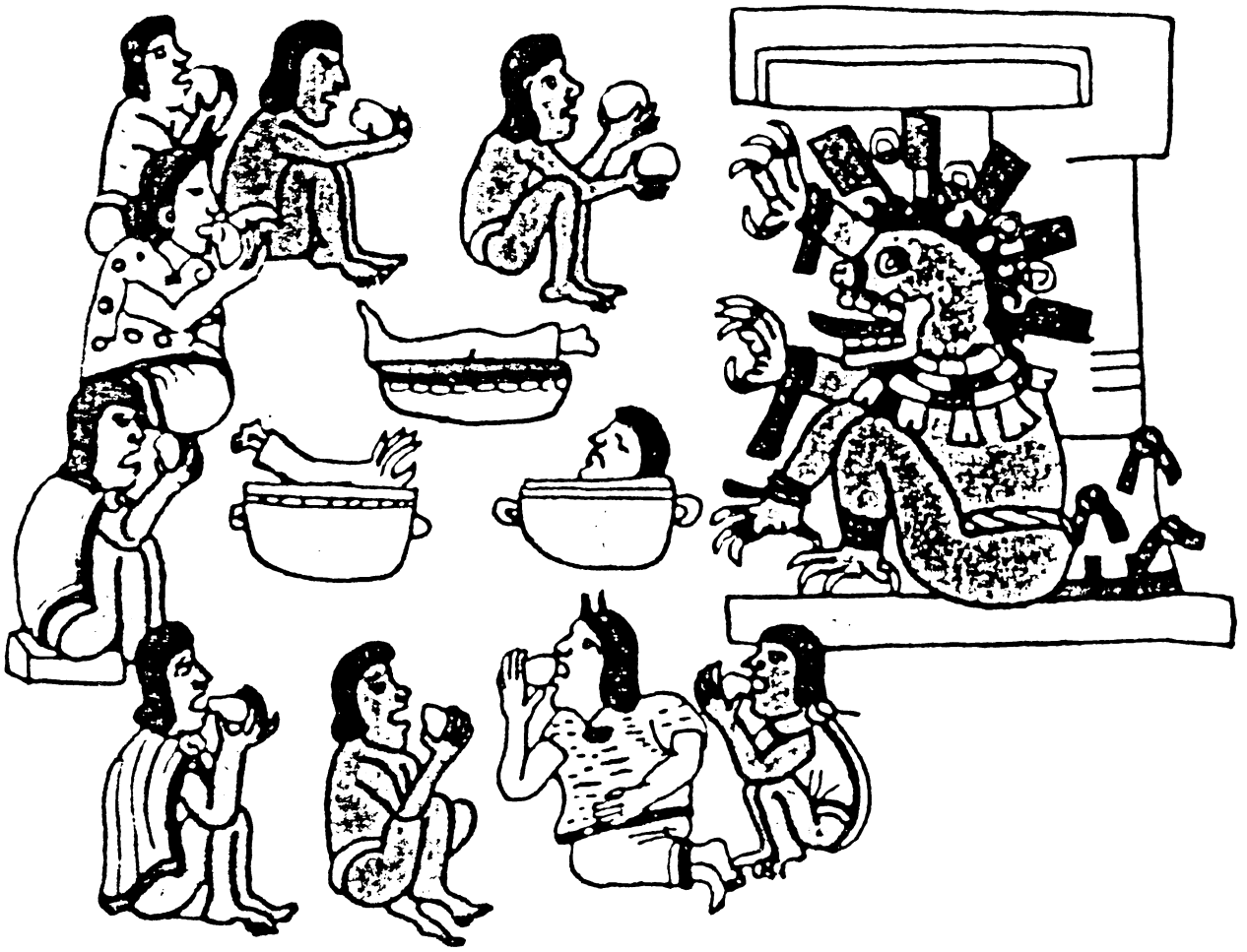
North American Natives

In his epic work *France and England in North America*, the great American historian Francis Parkman describes the early 17th-century recreational and culinary habits of the Iroquois Indians (also known as the Five Nations, from whom, some will have it, the United States derived elements of its Constitution). He tells that the Iroquois, along with other tribes of northeastern United States and Canada, "were undergoing that process of extermination, absorption, or expatriation, which, as there is reason to believe, had for many generations formed the gloomy and meaningless history of the greater part of this continent." Parkman describes an attack by the Iroquois on an Algonquin hunting party, late in the autumn of 1641, and the Iroquois' treatment of their prisoners and victims:

> They bound the prisoners hand and foot, rekindled the fire, slung the kettles, cut the bodies of the slain to pieces, and boiled and devoured them before the eyes of the wretched survivors. "In a word," says the narrator [that is, the Algonquin woman who escaped to tell the tale], "they ate men with as much appetite and more pleasure than hunters eat a boar or a stag ..."
>
> The conquerors feasted in the lodge till nearly daybreak ... then began their march homeward with their prisoners. Among these were three women, of whom the narrator was one, who had each a child of a few weeks or months old. At the first halt, their captors took the infants from them, tied them to wooden spits, placed them to die slowly before a fire, and feasted on them before the eyes of the agonized mothers, whose shrieks, supplications, and frantic efforts to break the cords that bound them were met with mockery and laughter ...

The Iroquois arrived at their village with their prisoners, whose torture was

> designed to cause all possible suffering without touching life. It consisted in blows with sticks and cudgels, gashing their limbs with knives, cutting off their fingers with clam-shells, scorching them with firebrands, and other indescribable torments. The women were stripped naked, and forced to dance to the singing of the male prisoners, amid the applause and laughter of the crowd ...
>
> On the following morning, they were placed on a large scaffold, in sight of the whole popu-



Following the ceremony in which humans are sacrificed to their gods, high-ranking Aztecs eat the flesh of the victims. (A contemporary Spanish illustration, from the *Codex Magliabechiano*, 72 verso, reproduced from the book *Aztecs: An Interpretation*, by Inga Clendinnen.)

A contemporary Spanish witness commented: "This figure demonstrates the abominable thing that the Indians did on the day they sacrificed to their idols. After [the sacrifice] they placed many large earthen cooking jars of that human meat in front of the idol they called Mictlantecutli, which means lord of the place of the dead, as it is mentioned in other parts [of this book]. And they gave and distributed it to the nobles and overseers, and to those who served in the temple of the demon, whom they called tlamacazqui [priests]. And these [persons] distributed among their friends and families that [flesh] and these [persons] which they had given [to the god as a human victim]. They say it tasted like pork meat tastes now. And for this reason pork is very desirable among them."

lation. It was a gala-day. Young and old were gathered from far and near. Some mounted the scaffold, and scorched them with torches and firebrands; while the children, standing beneath the bark platform, applied fire to the feet of the prisoners between the crevices ... The stoicism of one of the warriors enraged his captors beyond measure ... they fell upon him with redoubled fury, till their knives and firebrands left in him no semblance of humanity. He was defiant to the last, and when death came to his relief, they tore out his heart and devoured it; then hacked him in pieces, and made their feast of triumph on his mangled limbs.

All the men and all the old women of the party were put to death in a similar manner, though but few displayed the same amazing fortitude. The younger women, of whom there were about thirty, after passing their ordeal of torture, were permitted to live; and, disfigured as they were, were distributed among the several villages, as concubines or slaves to the Iroquois warriors. Of this number were the

Human sacrifice, often accompanied by ceremonial cannibalism, was a feature of Aztec religious ritual. As this contemporary drawing shows, a priest wielding a stone dagger has just ripped out the heart of a victim, and is offering it to the Aztec sun god, Tonatiuh.

> narrator and her companion, who ... escaped at night into the forest ...

Of the above account, Parkman writes: "Revolting as it is, it is necessary to recount it. Suffice it to say, that it is sustained by the whole body of contemporary evidence in regard to the practices of the Iroquois and some of the neighboring tribes."

The "large scaffold" on which the prisoners were placed, is elsewhere in his narrative referred to by Parkman as the Indians' "torture-scaffolds of bark," the Indian equivalent of the European theatrical stage, while the tortures performed by the Indians on their neighbors — and on the odd missionary who happened to fall their way — were the noble savages' equivalent of the European stage play.

If the descendants of the New England tribes now devote their time to selling tax-free cigarettes, running roulette wheels or dealing out black jack hands, rather than to the capture, torture, and consumption of their neighboring tribesmen, should we not give thanks to those brave Jesuits who sacrificed all to redeem these "native Americans"?

Native Africans

What kind of life did the African live in his native land, before he was brought to America and introduced to Western civilization? That slavery was widely practiced in Africa before the coming of the white man is beyond dispute. But what sort of indigenous civilization did the African enjoy?

In *A Slaver's Log Book*, which chronicles the author's experiences in Africa during the 1820s and 1830s, Captain Theophilus Conneau (or Canot) describes a tribal victory celebration in a town he visited after an attack by a neighboring tribe:

> On invading the town, some of the warriors had found in the Chief's house several jars of rum, and now the bottle went round with astonishing rapidity. The ferocious and savage dance was then suggested. The war bells and horns had sounded the arrival of the female warriors, who on the storming of a town generally make their entry in time to participate in the division of the human flesh; and as the dead and wounded were ready for the knife, in they came like furies and in the obscene perfect state of nakedness, performed the victorious dance which for its cruelties and barbarities has no parallel.
>
> Some twenty-five in number made their appearance with their faces and naked bodies besmeared with chalk and red paint. Each one bore a trophy of their cannibal nature. The matron or leader ... bore an infant babe newly torn from its mother's womb and which she tossed high in the air, receiving it on the point of her knife. Other Medeas followed, all bearing some mutilated member of the human frame.
>
> Rum, powder, and blood, a mixture drunk with avidity by these Bacchantes, had rendered them drunk, and the brutal dance had intoxicated them to madness. Each was armed also with some tormenting instrument, and not content with the butchering outside of the town of the fugitive women, they now surrounded the pile of the wounded prisoners, long kept in suspense for the *coup de grâce*. A ring was formed by the two-legged tigresses, and accompanied by hideous yells and encouraging cry of the men, the round dance began. The velocity of the whirling soon broke the hideous circle, when each one fell on his victims and the massacre began. Men and women fell to dispatching the groaning wounded with the most disgusting cruelties.

I have seen the tiger pounce on the inoffensive gazelle and in its natural propensity of love of blood, strangle its victim, satiate its thirst, and often abandon the dead animal. But not so with these female cannibals. The living and dying had to endure a tormenting and barbarous mutilation, the women showing more cannibal nature in the dissection of the dead than the stronger sex. The *coup de grâce* was given by the men, but in one instance the victim survived a few minutes when one of those female furies tormented the agony of the dying man by prostrating herself on his body and there acting the beast of double backs.

The matron, commander of these anthrophagies, with her fifty years and corpulous body, led the cruelties on by her example. The unborn babe had been put aside for a *bonne bouche*, and now adorned with a string of men's genital parts, she was collecting into a gourd the brains of the decapitated bodies. While the disgusting operating went on, the men carved the solid flesh from the limbs of the dead, throwing the entrails aside.

About noon the butchering was at an end, and a general barbecuing took place. The smell of human flesh, so disgusting to civilized man, was to them the pleasing odor so peculiarly agreeable to a gastronomer ...

The barbecuing over, an anthrophagous repast took place, when the superabundant preserved flesh was packed up in plantain leaves to be sent into the Interior for the warriors' friends. I am silent on the further cruelties that were practiced this day on the unfortunate infirm and wounded that the different scouting parties brought in during the day, supposing the reader to be sick enough at heart at the above representation.

Vanishing History

This is the history that has been handed down to us by men who either were present when the recorded events took place — that is, Diaz and Conneau — or who had access to period documents — that is, Parkman. But this factual history has suffered greatly at the hands of politically correct myth-mongers. The books themselves are disappearing from the shelves: Conneau's book has been out of print for nearly a generation; perhaps Diaz's and Parkman's will follow in the next 20 years. In its place, the most absurd historical fantasies are substituted. As the seemingly inexorable forces of political correctness grind on, we may be left with as much knowledge of our true history as Orwell's Winston Smith had of his.

Were it not for their subjugation by Europeans, Mexicans would perhaps have continued to practice the Aztec traditions of slavery, human sacrifice and cannibalism; many American Indians would probably still be living their sad and perilous life of nomadism, subsistence farming, and warfare; and Africans would likely be expiring in even greater numbers on the fields of mayhem and slaughter (as the world has noted to its horror in Rwanda, Liberia and Congo), when not being bought and sold as slaves (as still is done in Sudan and Mauritania).

In his 1965 work, *The Course of Empire: The Arabs and their Successors*, the sagacious Glubb Pasha wrote in defense of Western colonialism:

> Foreign military conquest has not only enabled backward people to acquire the skills and the culture of the conquerors, but it has often administered a salutary shock to the lethargic mentality of the inhabitants, among whom the desire to rise to equality with the foreigners has roused a new spirit of energy ... Britain has permeated Asia and Africa with her ideas of government, of law and of ordered civilization. The men of races who less than a hundred years ago were naked are now lawyers, doctors and statesmen on the stage of the world.

But if the present trend of denigrating the West's *mission civilisatrice* continues, the achievements of that great civilizing venture might well be squandered and lost forever. If we permit inhumane customs and mores to reassert themselves, the ultimate dissolution of the West itself is not an impossibility. In his famous poem "White Man's Burden," Rudyard Kipling eloquently spelled out the fate of a culture that loses faith in itself and its mission:

> And when your goal is nearest
> The end for others sought,
> Watch Sloth and heathen Folly
> Turn all your hope to naught.

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The Noble Red Man

Mark Twain

The tendency to idealize the Indian is hardly new in American history. Mark Twain (Samuel Clemens), a master debunker of cant and hokum, voiced his contempt for worshipful depictions of America's aboriginal inhabitants in the following essay, which originally appeared in the September 1870 issue of The Galaxy.

In books he is tall and tawny, muscular, straight and of kingly presence; he has a beaked nose and an eagle eye.

His hair is glossy, and as black as the raven's wing; out of its massed richness springs a sheaf of brilliant feathers; in his ears and nose are silver ornaments; on his arms and wrists and ankles are broad silver bands and bracelets; his buckskin hunting suit is gallantly fringed, and the belt and the moccasins wonderfully flowered with colored beads; and when, rainbowed with his warpaint, he stands at full height, with his crimson blanket wrapped about him, his quiver at his back, his bow and tomahawk projecting upward from his folded arms, and his eagle eye gazing at specks against the far horizon which even the paleface's field-glass could scarcely reach, he is a being to fall down and worship.

Mark Twain

His language is intensely figurative. He never speaks of the moon, but always of "the eye of the night;" nor of the wind as the wind, but as "the whisper of the Great Spirit;" and so forth and so on. His power of condensation is marvelous. In some publications he seldom says anything but "Waugh!" and this, with a page of explanation by the author, reveals a whole world of thought and wisdom that before lay concealed in that one little word.

He is noble. He is true and loyal; not even imminent death can shake his peerless faithfulness. His heart is a well-spring of truth, and of generous impulses, and of knightly magnanimity. With him, gratitude is religion; do him a kindness, and at the end of a lifetime he has not forgotten it. Eat of his bread, or offer him yours, and the bond of hospitality is sealed a bond which is forever inviolable with him.

He loves the dark-eyed daughter of the forest, the dusky maiden of faultless form and rich attire, the pride of the tribe, the all-beautiful. He talks to her in a low voice, at twilight of his deeds on the war-path and in the chase, and of the grand achievements of his ancestors; and she listens with downcast eyes, "while a richer hue mantles her dusky cheek."

Such is the Noble Red Man in print. But out on the plains and in the mountains, not being on dress parade, not being gotten up to see company, he is under no obligation to be other than his natural self, and therefore:

He is little, and scrawny, and black, and dirty, and, judged by even the most charitable of our canons of human excellence, is thoroughly pitiful and contemptible. There is nothing in his eye or his nose that is attractive, and if there is anything in his hair that — however, that is a feature which will not bear too close examination ... He wears no bracelets on his arms or ankles; his hunting suit is gallantly fringed, but not intentionally, when he does not wear his disgusting rabbitskin robe, his hunting suit consists wholly of the half of a horse blanket brought over in the Pinta or the Mayflower, and frayed out and fringed by inveterate use. He is not rich enough to possess a belt; he never owned a moccasin or wore a shoe in his life; and truly he is nothing but a poor, filthy, naked scurvy vagabond, whom to exterminate were a charity to the Creator's worthier insects and reptiles which he oppresses.

Still, when contact with the white man has given to the Noble Son of the Forest certain cloudy impressions of civilization, and aspirations after a nobler life, he presently appears in public with one boot on and one shoe — shirtless, and wearing ripped and patched and buttonless pants which he holds up with his left hand — his execrable rabbitskin robe flowing from his shoulder an old hoop-skirt on, outside of it — a necklace of battered sardine-boxes and oyster-cans reposing on his bare breast — a venerable flint-lock musket in his right hand — a weather-beaten stove-pipe hat on, canted "gallusly" to starboard, and the lid off and hanging by a thread or two; and when he thus appears, and waits patiently around a saloon till he gets a chance to strike a "swell" attitude before a looking-glass, he is a good, fair, desirable subject for extermination if ever there was one.

There is nothing figurative, or moonshiny, or sentimental about his language. It is very simple and unostentatious, and consists of plain, straightforward lies. His "wisdom" conferred upon an idiot would leave that idiot helpless indeed.

He is ignoble — base and treacherous, and hateful in every way. Not even imminent death can startle him into a spasm of virtue. The ruling trait of all savages is a greedy and consuming selfishness, and in our Noble Red Man it is found in its amplest

development. His heart is a cesspool of falsehood, of treachery, and of low and devilish instincts. With him, gratitude is an unknown emotion; and when one does him a kindness, it is safest to keep the face toward him, lest the reward be an arrow in the back. To accept of a favor from him is to assume a debt which you can never repay to his satisfaction, though you bankrupt yourself trying. To give him a dinner when he is starving, is to precipitate the whole hungry tribe upon your hospitality, for he will go straight and fetch them, men, women, children, and dogs, and these they will huddle patiently around your door, or flatten their noses against your window, day after day, gazing beseechingly upon every mouthful you take, and unconsciously swallowing when you swallow! The scum of the earth!

Typical of the many "politically correct" motion pictures produced by Hollywood in recent years is "Pocahontas," a 1995 Disney animated film that portrays Indians as liberated, nature-loving, wise and noble, and white Europeans as narrow-minded, ignorant, bigoted and greedy. In this scene from the movie, Pocahontas teaches English settler John Smith how to "paint with all the colors of the wind." In reality, when the two first met in 1607, the Indian maiden was ten or eleven years old and, in keeping with local custom, bald and naked. Among the other "good Indian, bad white man" films produced in recent years have been "Dances With Wolves" with Kevin Costner (1990), "The Last of His Tribe" with Jon Voigt, and Robert Redford's "Incident at Ogalala."

And the Noble Son of the Plains becomes a mighty hunter in the due and proper season. That season is the summer, and the prey that a number of the tribes hunt is crickets and grasshoppers! The warriors, old men, women, and children, spread themselves abroad in the plain and drive the hopping creatures before them into a ring of fire. I could describe the feast that then follows, without missing a detail, if I thought the reader would stand it.

All history and honest observation will show that the Red Man is a skulking coward and a windy braggart, who strikes without warning — usually from an ambush or under cover of night, and nearly always bringing a force of about five or six to one against his enemy; kills helpless women and little children, and massacres the men in their beds; and then brags about it as long as he lives, and his son and his grandson and great-grandson after him glorify it among the "heroic deeds of their ancestors." A regiment of Fenians will fill the whole world with the noise of it when they are getting ready invade Canada; but when the Red Man declares war, the first intimation his friend the white man whom he supped with at twilight has of it, is when the war-whoop rings in his ears and tomahawk sinks into his brain...

The Noble Red Man seldom goes prating loving foolishness to a splendidly caparisoned blushing maid at twilight. No; he trades a crippled horse, or a damaged musket, or a dog, or a gallon of grasshoppers, and an inefficient old mother for her, and makes her work like an abject slave all the rest of her life to compensate him for the outlay. He never works himself. She builds the habitation, when they use one (it consists in hanging half a dozen rags over the weather side of a sage-brush bush to roost under); gathers and brings home the fuel; takes care of the raw-boned pony when they possess such grandeur; she walks and carries her nursing cubs while he rides. She wears no clothing save the fragrant rabbit-skin robe which her great-grandmother before her wore, and all the "blushing" she does can be removed with soap and a towel, provided it is only four or five weeks old and not caked.

Such is the genuine Noble Aborigine. I did not get him from books, but from personal observation.

The Papon Trial

ROBERT FAURISSON

On April 2, 1998, after the longest trial in all of French history, Maurice Papon, aged 87, was found guilty of complicity in "crimes against humanity," and sentenced to ten years' imprisonment as well as ten years' privation of his civic, civil, and family rights. He was also stripped of all his decorations, particularly that of the Legion of Honor. In addition, on April 3 he was ordered to pay 4.6 million francs (about $766,000) to the plaintiffs. Papon has appealed the verdict with the superior appeals court (the "Cour de Cassation"), the decision of which will probably be known within a year's time. Meanwhile Papon is free on bail. His wife died a few days before the verdict. He is in bad health.

Papon had been charged in 1997 on the basis of his activities from 1942 to 1944 as Secretary General in Bordeaux for the Gironde region. Specifically, he was charged with *complicity* in the wartime arrests of hundreds of Jews and in their subsequent internment at the custodial camp at Merignac, outside Bordeaux. Some of these Jews were later transferred to the camp at Drancy, in the Paris region, of whom some were deported from France, notably to Auschwitz.

Mr. Papon showed great courage during this trial, which lasted six months, but he did not dare to adopt a revisionist defense strategy, which might have consisted in saying: "I cannot have been an accomplice to a crime, the extermination of the Jews, about which I had no knowledge, for the simple reason that that crime did not happen."

His main lawyer, Jean-Marc Varaut, opted for a strategy that may be summed up as follows: "My client served, in spite of himself, an abject regime, that of Vichy, but he kept his hands clean." Varaut is known for having recently written a book in which he praises the Nuremberg tribunal. He maintains relations with a number of prominent political personalities, and among his clients have been several persons implicated in political and financial cases. He also stays on excellent terms with fellow members of the Bar who happen to be Jewish and, throughout the trial, preferred to be seen keeping a certain distance from his own client and, at the same time, to converse in a friendly manner with the plaintiffs' counsel.

On April 5 I wrote a letter about the Papon trial and the behavior of Varaut. I addressed it to Martin Peltier, managing editor of *National Hebdo*, a French weekly that supports the National Front party of Jean-Marie Le Pen. I myself am apolitical. I thank Mr. Peltier for publishing my letter under the title "Histoire: la reculade de Bordeaux" ("History: Backing down in Bordeaux") in the April 9-15 issue (p. 15).

Here is the text of that letter, preceded by a preface by Mr. Peltier.

Preface

During his recent "crimes against humanity" trial in the Bordeaux court, Maurice Papon, and more so his counsel, waived the use of an important argument for his defense: namely, that the *Union générale des Israélites de France* (UGIF) [the central Jewish community association], which was under the authority of the [French] government in Vichy, took part in the internment and the deportation of Jews during the Second World War, and even in the great round up at the Paris cycling arena [the "Vélodrome d'Hiver" sports stadium] on July 16, 1942. This shows quite clearly that what has since been called the "Final Solution" was then unknown, and gives one an idea of the complexity of the French government's policy toward the Jews, of their status during the German occupation, and of the responsibilities of the civil service. The text below expounds the opinion that by criminalizing "Vichy" (for tactical purposes?) attorney Jean-Marc Varaut made his client's conviction inevitable.

Letter

Dear Sir,

The sentence passed on Maurice Papon ought not to surprise you. For six months his chief counsel, Jean-Marc Varaut, had expressed the abhorrence in

Robert Faurisson was educated at the Paris Sorbonne, and served as a professor at the University of Lyon in France from 1974 until 1990. He was a specialist of text and document analysis. His writings on the Holocaust issue have appeared in four books and numerous scholarly articles, many of which have been published in this *Journal*.

which he held the "criminal" wartime government in Vichy, while at the same time describing his client, a high-ranking official of that "criminal" regime, as a perfectly innocent man. "If this were the trial of 'Vichy'," he stated repeatedly, "then I would be among the plaintiffs," and this as he was defending a former high official of "Vichy"! What juror, or any other person of common sense, could accept such a contradiction?

If the report in the April 2 edition of *Le Monde* is to be believed, the following are the terms used by this attorney, in his pleadings of March 31 alone, on the subject of "Vichy's" policy toward the Jews of Bordeaux: "repulsion," "shame," "dishonor," "horror," "disgust," "amazement," "in-comprehension." After such an onslaught as that, how could anyone expect to fight his way back? How could one get the jury to accept that a high-ranking official had been able to work for such a regime for several years without sullying himself? With hell painted in colors like those, who could be persuaded that an angel had lived there?

The judges and the jury drew the conclusion that Mr. Papon must have sullied himself.

They had certainly noted the efforts that J.-M. Varaut made in order physically to keep his distance from Mr. Papon, while showing a remarkable warmheartedness toward most of the plaintiffs' counsel. This was noticeable on the televised reports, and was picked up on by the newspapers. A *Le Monde* reporter put it in these words: "Jean-Marc Varaut likes to be seen to keep his distance from his client" (November 16-17, 1997). From his own standpoint, a Figaro journalist noted: "The barrister maintains distant and courteous relations with his client," before adding that Mr. Varaut's "consensual temperament" had allowed him "to share chambers for nine years with Mr. Roland Dumas," the one-time Socialist foreign minister (March 30, 1998).

The press also taught us that Mr. Varaut dreaded the prospect of his client's closing statement (*Le Monde*, March 10). And for good reason! In that brief speech, Mr. Papon was clear, courageous, and frank. He told the three-judge panel and the nine members of the jury that the only possible outcomes were life imprisonment, on the one hand, or acquittal, on the other.

But how could he, in those few minutes, convince the jurors? The damage had been done.

During an entire six-month trial, and particularly in his summing up, J.-M. Varaut prudently avoided resorting to a good part of the solid and effective argumentation which he had announced two years previously in a *Le Monde* article entitled "L'affaire Papon n'est pas ce que l'on dit" ("The Papon case is not what it is said to be") (February 29, 1996). At that time he wrote:

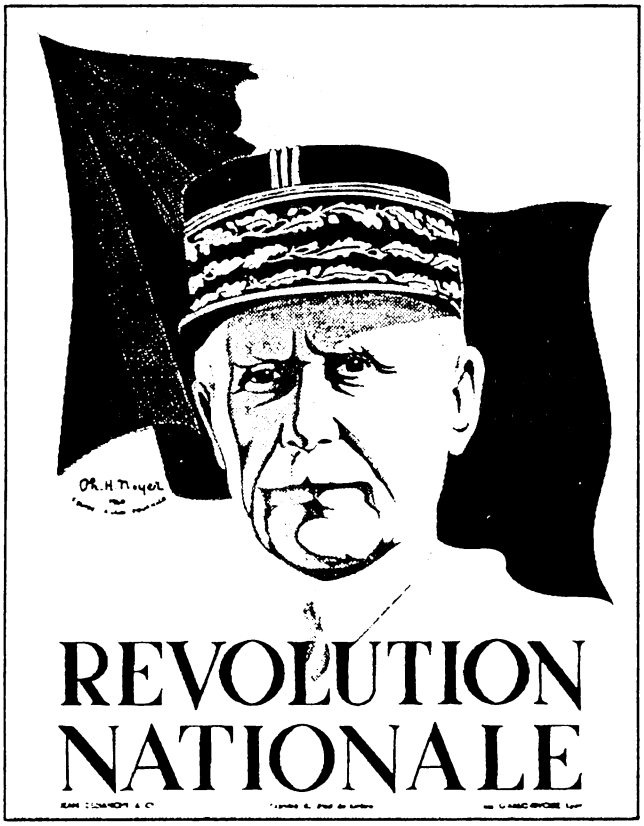
> [Mr. Papon's role] was analogous to that of the delegates at Bordeaux of the *Union générale des Israélites de France* [UGIF] who oversaw the convoys, and a good deal smaller than that of the [Jewish] head of the Drancy camp and his officers, French Jews who were in charge of the selection, registration, and composition of the trainloads of deportees headed to the East, and who discriminated in favor of French Jews as against foreign ones!

Maurice Papon leaves the court house in Bordeaux where he was the defendant in the lengthiest trial in French history.

At the trial, J.-M. Varaut did not really open these two cans of worms: neither that of the UGIF and the "Brown Jews," nor that of Drancy and the running of that camp by Jews. (Robert Blum used to sign his notes, including those relating to the preparation of deportation convoys, "Lieutenant Colonel Blum, Commandant of Drancy Camp.")

Varaut avoided reminding the court that the UGIF had taken part in the preparations for the big round-up at the Paris cycling arena, the Vél' d'hiv, in July 1942. In his eagerness to blacken "Vichy," he greatly minimized certain interventions on the part of the French State, namely those concerning the deportation of the Jews and the settling, in their favor, of various conflicts with the German authorities. For example, when, in the wake of several attacks on German soldiers, the Jewish community was fined one billion francs (about $250 million, in today's money), [French Head of State] Marshal Pétain and Xavier Vallat (Commissioner General for Jewish Affairs) acted immediately to have that amount covered by the national banking syndicate, against a promise of repayment by the UGIF ... over the next 99 years!

Some leading figures of the Chief Rabbinate and of



Henri Philippe Pétain is shown here on a poster that urges support for his authoritarian government of "National Revolution." Pétain's role as a brilliant military commander during the First World War made him a national hero. In 1940, in the wake of France's disastrous defeat in its war against Germany, the National Assembly by overwhelming vote (569-80) named him Head of State with sweeping authority. For the next four years, he presided over the French national government headquartered in Vichy. After the war he was put on trial and sentenced to death. This was commuted to life imprisonment, and he died in prison in 1951, at the age of 95.

the Central Consistory of French Jews [the hierarchical religious organization of French Jewry, established in 1808], as well as officials of other Jewish organizations, maintained excellent relations with Marshal Pétain himself or with other high-ranking Vichy officials.

In the September-December 1996 issue of [the French-Jewish journal] *Le Monde Juif* (p. 97), Simon Schwarzfuchs wrote:

> Besides, it can be considered that the diverse [French Jewish] communities were not unhappy with the role played by their rabbis during the occupation; the very great majority [of the latter] had not thought fit to leave their posts for [exile in] Spain or Switzerland, nor even to go into hiding. Religious services were held regularly wherever the numbers and the availability of the faithful warranted it. In Paris most of the big synagogues stayed open throughout the period of hostilities.

After the "liberation," those Jews who ought to have been prosecuted under the [new] laws dealing with collaboration with the enemy escaped the fate reserved to most others, and had their names cleared by "intra-community tribunals," made up exclusively of [Jewish] co-religionists.

[As Schwarzfuchs noted, p. 100, in his *Le Monde juif* article:]

> At that time, Leon Meiss [a senior judge of Jewish origin] had to ... take care of the moral side of the UGIF's dissolution. Intra-community tribunals were set up to hear the charges made against some of its leaders. In the end, they were all more or less rehabilitated. There was no purge within French Jewry.

Varaut could have shown that his client was being tried for "crimes" infinitely less serious than those of the UGIF which, for its part, was not content with merely cooperating indirectly in the rounding-up and deportation of Jews to custodial or transit camps: indeed it went so far as to hand over Jewish children to the occupying forces for deportation (*Encyclopedia of the Holocaust*, Yad Vashem, IV, p. 1538).

It is often said that without the French police the Germans would not have been able to carry out their policy of relocation in the East of certain Jews. But what was true of the police was even more true of many French Jews, including the "Jewish Police" of Drancy, sometimes called the "Gestapolak," a nickname designating the "MS's" or members, male or female, of the "Internal Surveillance Service," although it was composed mainly of French Jews (Maurice Rajfus, *Drancy*, Manya, 1991, p. 198).

Varaut could even have left off writing a whole section of his pleadings. It would have been enough for him to request a loan of certain Central Consistory documents from the Hauts-de-Seine *departement* archives (in the Paris suburbs), or to demand the discovery of the 1944-45 "intra-community tribunals'" archives. In them he would surely have found elements of use to his client's defense, as well as ready arguments (in black and white) that he could have used in Bordeaux in 1997-98 by simply substituting within them the name of Papon for one high-ranking Jewish official or another. He might have rested his case with the questions:

> What sort of justice is it which allows a "crime" to be absolved on the spot, and then to be punished

half a century later? Is it not a case of the pot calling the kettle black?

Given his hostility to revisionism, one could hardly expect Varaut to use revisionist arguments; but why did he waive, in 1997-98, the use of an argumentation that he himself had put forth in 1996, and which the plaintiffs so dreaded hearing him use? I should be interested in knowing whether there was a precise reason for this "backing down" ...

For Varaut did "back down." One of the plaintiff's counsel even mentioned it to him; the remark was reported in *Le Monde*, March 13:

> Then, [Mr. Blet] poured scorn on the defense's case, in advance: the interventions of the French authorities during the deportations? "That's revisionism!" Mr. Varaut did not bat an eyelash. The Jewish participation in running the Drancy camp? "How revolting of you!" And then, "Happily, you've backed down." Mr. Varaut nodded.

Indeed Varaut has all too often "backed down" and "nodded."

According to the *France-Info* radio network, Papon is being charged six million francs ($1 million) by his lawyers. As he has been ordered to pay another 4.6 million francs ($766,000) in damages, there may be doubts as to whether he will be able to meet that bill. Happily for Varaut, Papon's insolvency would not cause the leading [defense] attorney much grief: among his clients are several rich representatives of the Jewish community, particularly Maurice Msellatti-Casanova and his son Charles, owner of the famous Champs-Elysees restaurant "Fouquet's" (*Libération*, Dec. 2, 1997).

Personally, despite our grave differences of opinion, I had passed on a good deal of information and documents to J.-M. Varaut, material — conventional, non-revisionist — fit to aid in the defense of his client (particularly, a brief article I wrote last year entitled "Maurice Papon and Yves Jouffa: A Double Standard?"). If he did not use any of it, it was deliberately so, and for reasons unknown to me.

— April 5, 1998

Correction

Most of the information and points made in the introduction to the letters from and to Gerald Fleming published in the Nov.-Dec. 1997 Journal, p. 11, were taken from a piece by Robert Faurisson, "A KGB Novelist: Gerald Fleming," published in the Adelaide Institute on line newsletter (Australia), Dec. 1996, pp. 23-25. We apologize for the failure to give proper credit there to Prof. Faurisson.

Visit www.ihr.org

New IHR Internet Web Site Offers Easier Worldwide Access to Revisionism

The Institute for Historical Review now has its own Internet web site, **www.ihr.org**, which offers an impressive selection of IHR material, including dozens of IHR *Journal* articles and reviews. It also includes a listing of every item that has ever appeared in this *Journal*, enabling callers to quickly search for titles and authors. New items will be added as time permits.

Journal associate editor Greg Raven maintains and operates the IHR site as its "webmaster." This new site succeeds the personal web site that Raven operated for four years. All IHR files that were on the old site have been transferred to the new one. Because it has its own "domain name," the new site it is more accessible than its predecessor.

Through the new IHR web site, revisionist scholarship is instantly available to millions of computer users worldwide, free of censorship by governments or powerful special interest groups. It can be reached 24 hours a day from around the globe through the World Wide Web (WWW), a multimedia Internet service.

In recent weeks the IHR web site has been receiving an average of some 800 "hits" or "visits" per day.

Because it is linked to several other revisionist (and anti-revisionist) web sites, visitors can easily access vast amounts of additional information.

The IHR web site address is

http://www.ihr.org

E-mail messages can be sent to

ihr@ihr.org

"This I hold to be the chief office of history, to rescue virtuous actions from the oblivion to which a want of records would consign them, and that men should feel a dread of being considered infamous in the opinions of posterity, from their depraved expressions and base actions."

— Tacitus, Roman historian

Peter Sagal's 'Denial'

ARTHUR R. BUTZ

Peter Sagal's anti-revisionist play "Denial," being performed during April and May 1998 in Highland Park, Illinois, centers on Bernard Cooper, an engineering professor (not electrical) who has written a Holocaust revisionist book.

In its review of the play, the *Chicago Tribune* (April 23, 1998, sec. 5, p. 4) said it is "based in part on Holocaust skeptic Arthur Butz." The *Chicago Jewish Star* (April 24-May 7, 1998, p. 12) declared that Cooper is "an Arthur Butz clone." Since there will be those who will think it is actually about me, I want to clarify this relationship as I see it. Thus this is not a review in the normal sense. For example, those who don't want to learn the surprise climax should stop reading now.

The feds, represented by prosecutor Adam Ryberg, who wears a yarmulke (Jewish beanie) throughout, want to charge Cooper with incitement to violence based on the fact that there are several known cases of people who committed acts of violence who had possessed copies of Cooper's book. Ryberg has confiscated Cooper's files, and also claims he has the testimony of a secret, unidentified informant.

The American Civil Liberties Union asks Jewish lawyer Abigail Gersten to defend Cooper, and she reluctantly agrees, though she subsequently misses no opportunity to express her hostility toward Cooper.

Ryberg, Cooper and Gersten meet in the last's office, where they are joined by Noah Gomrowitz, an Elie Wiesel type who has written a book detailing how his friend Nathan traded identities with him at Auschwitz and was subsequently gassed.

In this meeting Cooper questions Gomrowitz with some effect. He shows that Gomrowitz could not have actually known that Nathan was gassed because he did not witness it. He also nails Gomrowitz on claiming an air raid at Auschwitz months before the first actually took place. Although the play gets the dates garbled, this is clearly lifted from my book *The Hoax of the Twentieth Century* (pp. 150ff). Indeed much, though not all, of what Cooper argues in this play is clearly lifted from my book.

Arthur R. Butz

This exchange infuriates Gomrowitz to the extent that he physically attacks Cooper, who is thrown to the floor before Ryberg is able to pull Gomrowitz away.

Later, when alone with Gersten in her office, Cooper is able to show her that much of what she believed with certainty about the Holocaust is not true, for example, the alleged factories for making soap from dead Jews, and the claim of homicidal gas chambers in camps in Germany. Although at the outset of the play Cooper had seemed a fidgeting idiot, by this point he has become a strong character, arguing confidently both in terms of historical fact and moral justification. He finishes this meeting with Gersten by depositing with her a mysterious audio tape, with written transcript.

The climax of the action comes when Ryberg and Gomrowitz come again to Gersten's office. Cooper is not there; rather, there is a mysterious old man, who turns out to be the allegedly gassed Nathan, whom Cooper found months earlier and persuaded to make the audio taped interview. Gersten has inferred that this whole affair was a plot of Cooper's from the beginning. She believes that after Cooper

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Arthur R. Butz was born and raised in New York City. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical and Computer Engineering. In addition to numerous technical papers, Dr. Butz is the author of *The Hoax of the Twentieth Century*, an important work of revisionist scholarship on the Holocaust extermination story.

This article is copyright by A.R. Butz. It is slightly revised from a text that first appeared on May 5, 1998, on Dr. Butz's Web site: http://pubweb.nwu.edu/~abutz

found Nathan, he persuaded an associate to become the secret informant who would lure the feds into moving against Cooper and putting him on trial under circumstances where the exposure of Gomrowitz's false claim would cause a sensation. This meeting is for the purpose of warning the feds of the perceived trap. Gersten's behavior here is frankly presented as grounds for disbarment.

Ryberg drops the case and returns the several boxes of Cooper's files to Gersten's office. Now features of the play that had been ambiguous earlier become unambiguous. One disturbing message of this play is that Holocaust revisionists should not be countered with legal action or reasoned argument, but instead with a disregard for law and even with violence. For example, when rioters identified as Jewish Defense League members throw a brick through her window, Gersten responds by throwing Cooper's files out the window to them. That ends the play, and apparently expresses the message.

A scene from the new anti-revisionist play, "Denial," performed in Highland Park, a suburb of Chicago: Holocaust survivor Noah Gomrowitz (played by Mike Nussbaum, right) loses his temper and attacks Prof. Bernard Cooper (played by Mervon Mehta), a "Holocaust denier" loosely modeled on Northwestern University professor Arthur Butz.

That the plot of the play allowed Cooper some victories is not for a moment suggested as grounds for even mere tolerance of him. If it is granted that Cooper did indeed plant the secret informant, armed with phony information, in order to trick the feds, then there was an offense on his part that should be prosecuted. However the illegal conduct of the lawyers, and the decision not to bring Cooper to trial, is excused on the grounds that one must not give Cooper a platform from which to produce Nathan for the world. We are obviously also supposed to excuse Gomrowitz's attack on Cooper, and Cooper's lawyer's throwing his files to terrorists.

A common charge made against us is that we "cause hate." After a quarter century, I have yet to see the development of any of the "hate" alleged. However, I think we have to plead guilty for the simple reason that nobody has to look very far to see the hate coming at us on account of our exercise of our critical faculties; this play is an example. Just as revisionists are hated with a burning intensity, the hatred of Cooper by all the other characters is palpable throughout the action. I believe that this play is the basis for a forthcoming movie starring Susan Sarandon as Gersten. I hope the message changes.

Apart from the facts that Cooper is an engineering professor, has published a Holocaust revisionist book, and uses some arguments inspired by my book, he has little resemblance to me. He is an organizer; I am not. He is devious; I am not. My files have not been thrown to Jewish terrorists. Unfortunately I have not found the allegedly gassed friend of any famous author. Most important, I have never been prosecuted, and revisionists who have been prosecuted, in Europe and Canada, have been charged under laws, limiting free expression, that could not possibly be enacted in the USA. Most infamous is the Fabius-Gayssot law in France, which since 1990 has outlawed contesting "crimes against humanity" as claimed in the 1946 judgment of the main Nuremberg trial! My friend Robert Faurisson has been fined heavily under this outrageous law. In Germany, my translator/distributor Udo Walendy, an ill old man, languishes in jail. Our leaders worry greatly about "human rights" abuses committed by China, and look the other way when they are committed by their friends in the heart of Western civilization.

Center of Power

"When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we separated."

— Thomas Jefferson, 1821

France's Remarkable 'Aaargh' Web Site

Don't Die Ignorant

Everybody knows revisionism is an abomination. But it not only exists — it persists. Moral censure and penal convictions, vigilance committees, even the laws of the state — nothing works. For the past 20 years, revisionism has not stopped growing. A recent poll shows that 30 percent of the people in France are ready to accept its basic tenets. They keep their mouth shut only out of caution.

Pleading in front of Judge Pluyette, a distinguished elderly lawyer of the French "League for Human Rights" requested the ban of the first issue of the journal *Annales d'histoire revisionniste*. He exclaimed: "As long as it [revisionism] was published in small limited-circulation periodicals, we kept quiet. But I found this journal yesterday at the Marseilles airport newsstand. Now we demand its ban." These virtuous words were uttered in the Fall of 1987 — ten years ago. Since then, the situation is ever more embarrassing. Revisionist publications have multiplied, sometimes reaching astonishing levels of sales, as in the case of Roger Garaudy's book, which has been selling everywhere by the tens of thousands.

The worst is still to come. For more than a year now, there has been a French-language revisionist web site on the Internet. The team that has been putting this site together, and whose members are concretely defending freedom of expression, remain anonymous because of the attacks on this freedom. They have chosen to publicize the main elements of the revisionist controversy, and to treat this issue as rationally as possible. When they began work on this new site, a number of texts existed that may almost be regarded as "classics," but which were out of print and difficult to find. One after another, these texts are now being made available on this web site. For example, one can find the beginnings of an archive of materials from "La Vieille Taupe," the group that played a leading role in the opening of revisionist polemics in France. Also accessible here are numerous writings of Professor Faurisson, originally published since late 1978, for those who did not experience the early years of the revisionist controversy.

There is renewed discussion of Paul Rassinier, the French educator who, back in the 50s and early 60s, was the driving force of revisionism, not only in France but globally as well. On this new web site is an archive devoted to his writings, including translations in English and (soon) other languages as well. Already more than 40 forgotten articles he wrote in 1951-53 have been added to the site. The books by Serge Thion that describe and analyze the beginnings of the Faurisson affair are on display (in French as well as in German, and partially in English). Robert Faurisson's lawyer, Eric Delcroix, is present with a vigorous pamphlet that brought him a court conviction. Henri Roques' famous 1985 "thesis of Nantes" about SS officer Kurt Gerstein and his "confessions" is also available (and soon in English and German as well). Others will follow.

Our web site carefully scrutinizes the numerous efforts to suppress intellectual freedom in France. You'll find information on trials, including the recent Garaudy trial, on debates in court, as well as on the judicial system itself and its role in suppressing free discussion of historical issues. In just a year, several hundred texts have thus been made available on the Internet, reaching a serious readership.

As presented on our site, revisionism is free of politics. It strongly disapproves of and entirely avoids appeals to hatred or violence. The site upholds the principle of the unity of mankind. It supports complete calm and sobriety in conducting research that is entirely material and rational, that is, open to criticism and refutation, and with the right to make and to correct mistakes. Our site shows that the struggle against revisionism is linked to the ever less probable survival of the State of Israel, and it dares to probe into the foundations of this last dinosaur among the great, all-embracing oppressive systems that — like the many forms of fascism, the Leninist structures, colonialism and apartheid — all became extinct under the sheer weight of their contradictions, lack of realism and profound inhumanity.

French revisionists have not only spread out on the world wide web in their own language, they also provide opportunities for revisionists elsewhere to express their views in English, in German, in Spanish, and in Italian.

Everyone knows that in Germany the list of banned books is growing by the day. (In France too, by the way.) Now, after taking refuge on the Net, these banned books find new life and wider audi-

ences. For example, Judge Wilhelm Stäglich's book, *Der Auschwitz-Mythos*, which had been banned and copies destroyed by German court order, is now available here, in the original German version, to anyone. Out of print books, such as Lenni Brenner's fundamental work (in English) on the relationship between the Zionist movement and fascist regimes in the 30s and 40s, *Zionism in the Age of the Dictators*, find a new lease of life on the *Aaargh* web site.

Revisionists, who are happy to feed demanding and curious minds with thoughtful literature, and who are not afraid of complex challenges, have created a system on our site by which one can easily glance at the footnotes while reading a text on screen. Even more interesting, we've built into the site a system of internal links between the texts and a biographical and bibliographical database, which provides background information and links to other documents. It gives an encyclopedic dimension to the accessible information. Without specifically intending it, we thus enhance the Internet's utility as a teaching tool. By comparing our site with others, one can readily see the advantage of presenting material in a way that is both organized and easily accessible, while also completely respecting the reader's freedom. (This has been applied to the French-language section, and will soon also be introduced to the English-language section.) The anti-revisionist sites, of which there are many, could learn something here.

In spite of repeated efforts and the burning hopes of many people in power, so far it has not been possible to impose a censorship on the Internet. Perhaps the forces of darkness will one day find a way, but not just yet. A year after its birth, this web site has an average of 400 visitors each day, which make 145,000 a year. And this is only the beginning, of course. Access to the Internet is growing fast. Later this year, those in France who have digital television will also have unrestricted access to the Internet. Whereas writings of Robert Faurisson have generally been accessible only to a limited readership, a few copies at a time, soon it will be possible instantly to access and read his writings, even without a computer, even in the most remote corners of the country.

As it must, the mainstream media will certainly try to ignore the Internet phenomenon. But at a price. Actually, it is about time to face it, to play straight, to open all the files — because revisionists have files of their own, very well organized files. And they feel so confident that they have begun publicizing (in the French-language section) files generated by their adversaries. This intellectual clash may well prove painful for quite a few historians and writers. There is no harsher treatment of the official version of history, we think, than to publish it side by side along with a sound revisionist critique. As a result, more and more establishment historians are ridiculed (although so far none has protested being published by us). Everyone can see for himself just which emperors have no clothes.

Revisionists do not peddle ready-made truths. They understand that when speaking about atrocities and terrible human suffering, precautions must be taken. They respect all the unfortunate victims of the Second World War, as well as the many victims of atrocities since then. But they refuse to grant to the survivors, much less to those who did not live through those tragic events, the right to alter reality. They insist on the facts, and nothing but the facts.

That's why the revisionists gain such broad-based sympathy, and from people of every political outlook — sympathy that, however, cannot generally be publicly expressed because of the fear surrounding these subjects. It's not surprising, considering the way that some obnoxious but influential organizations are able to pack hunt dissident views with complete impunity. People fear for themselves, for their career, for their children's bread, and they shut up. But those who thus "succeed" in attaining their goal, this apparent conformity, this deafening silence of the sheep, in fact have real cause for concern. So far revisionists have been the only ones to propose an honorable way out — rational discussion. They too fear the violence that these repressed views may trigger when the pressure is too high.

Visit our web site. You'll find it at **http://www.abbc.com/aaargh**. No one asks you to agree with anything. But many people condemn revisionists without having ever read a line written by them. If you want to condemn, you should at least know why. Do it now, so that 10 or 20 years from now, you won't regret failing to have attempted a dialogue with reasonable people. Do not die ignorant. And feel free to give us your comments, observations or criticisms, even if unpolished. Write to: **aaargh@abbc.com**. (We can also be reached by mail at: P.O. Box 81475, Chicago, IL 60681, USA.) But please, no insults — we won't respond. (But these are rare, it must be said.) Enjoy the exchange. And don't forget that there are also dozens of anti-revisionist sites the Web. Go and visit them. They are worthwhile indeed.

— *The International Secretariat of AAARGH*

"A teacher affects eternity. No one knows where his influence ends."

— Henry Adams

Goebbels, Frank Speech, and War Memories

Doug Collins

Mastermind Unmasked

Anyone reading David Irving's book on Hitler's propaganda minister, *Goebbels: Mastermind of the Third Reich*, will wonder why American Jews were so keen on forcing St. Martin's Press to cancel publication.

The answer is that they hate the man. He does not believe in the six million story or in the gas chambers. Not that he mentions that in *Goebbels*. But it is a case of once damned, always damned.

They should have welcomed the book. Among other things it describes how Goebbels was a major force in persecuting the Jews and how he was even more of an anti-Semite than Hitler. Irving depicts the little cripple as "a poisonous dwarf."

As the *Gauleiter* (Regional Nazi Party Leader) of Berlin, Goebbels fought a running battle — sometimes literally — with the pre-1933 Jewish Chief of Police, Bernhard Weiss.

Time after time, Weiss and other functionaries banned Berlin's Nazi newspaper, *Der Angriff* ("Attack"). Time after time, Goebbels found himself in the courts. But neither libel laws nor "hate laws" fazed him. He relished the publicity.

All this took place against a background of infighting with the Communists, who in their left-wing way were just as Nazi as the Nazis.

The book is based in part on the Goebbels' diaries discovered in 1992 in Moscow and Irving was one of the few people who could decipher them.

He is probably the best researcher of the Nazi period and has produced a book that is well documented and revealing.

For many years, for instance, the world press claimed that the fire that destroyed the German Parliament, the Reichstag, and helped Hitler on his road to total power was the work of the Nazis themselves rather than that of a half-crazed Dutch Communist.

The diaries show that the Nazi leaders knew nothing about it. Goebbels and Hitler were having dinner when the news came through and thought their informant, a high-ranking prankster, was having them on. But they soon turned the event to their advantage.

Irving's critics have sneered that the book portrays Goebbels as the real force behind Hitler; also that the author seeks to excuse Hitler's actions by laying them at Goebbels' door.

Not true. It is clear that for years Goebbels played a relatively distant fiddle. Without Hitler's prior knowledge he did take the initiative and unleash the Crystal Night riots of 1938 in which 191 synagogues were destroyed and the windows of thousands of Jewish stores smashed.

Hitler disapproved, if only because it would lead to world-wide condemnation.

Goebbels wasn't even consulted when the Rhineland was reoccupied in 1936. Until the last minute he knew nothing about Hitler's decision to murder Brownshirt leader Ernst Roehm and dozens of other Stormtroop leaders in the "night of the long knives."

Goebbels was in fact lucky not to be counted among the alleged conspirators.

It was not until shortly before the attack on the USSR that he knew about that, either. Not until the war against Russia was well under way did Goebbels become a member of Hitler's most intimate circle. But through thick and thin he sat at the Führer's feet.

There is of course no doubt that he was the "mastermind" of the Third Reich in terms of the brilliance of his propaganda. Hence the title. Even so, Irving says he was bested in that by Churchill.

Irving is a Churchill critic and claims Winston had a "funk hole" in Oxfordshire to which he went

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Doug Collins, an award-winning journalist, has worked for several Canadian daily newspapers, and is the author of several books. He served with the British army during the Second World War, and then with the British control commission in postwar occupied Germany. In September 1997 he retired as a columnist for the *North Shore News* of North Vancouver, British Columbia. For more about him and his work, see "Victory for Collins and Free Speech in Holocaust Heresy Battle" in the Jan.-Feb. 1998 *Journal*, pp. 2-3.

The three essays published here are reprinted, with permission, from his columns in the *North Shore News* of September 15, 1996, June 29, 1997, and November 10, 1996.

when he knew London was to be bombed. Sir John Colville, Churchill's war-time secretary, has denied it. In this book, however, Irving gives that only a paragraph.

In the final days of the Nazi regime, fantasy ruled. They believed they were going to win even as the Russians approached Berlin.

The death of Roosevelt was a "sign." But in the end Goebbels did what he said he would do. He and his wife killed themselves and their six innocent children.

1933 to 1945 was a world-shaking period and if you are interested in what went on behind the Nazi scenes ask your library to get Goebbels. It's a great read.

The book costs about $50 US and is available only from the Institute for Historical Review in Newport Beach, California, or from Focal Point Publishing in the UK.

Collins addresses the 1990 IHR Conference.

Fighting for Frankness

The battle for a free press in Beautiful B.C. [British Columbia] has been joined in earnest. But there's one thing about it that some people may have missed: Criticizing Jewish organizations is not on.

I said that years ago, to the rage of those concerned. So when the same thing was stated in the respected and influential [London] *Sunday Telegraph* [January 5, 1997], whose editor is Jewish, it caught my eye. Columnist Kevin Myers' piece was headed: "Not all critics of Jews are anti-Semites."

He emphasized the sins of the Nazis, of course. There was no chance of his being caught in the dread "holocaust-denier" trap. But he observed that "we cannot forever be bound by the constraints" that arose as a result of what happened to the Jews in Germany.

"It is surely time," he went on, "that we were liberated from the inhibitions" that Nazi deeds have "laid upon our freedom of discussion." "At this remove we should really be able to discuss Jews and their Jewishness, their virtues or their vices, as one can any other identifiable group, without being called anti-Semitic. Frankness does not feed anti-Semitism; secrecy, however, does ... [and] it is time to be frank about Jews."

He identified four famous British "agony aunts," all Jewish.

"They have all been empresses of pelvic epics and laureates of female personal pleasure, and no doubt have helped obliterate many traditional sexual taboos." But "their utterly undiscussed Jewishness," he said, "is not irrelevant. Nor is the way it affects their approach to the sexual taboos of traditional Christianity." "Would the religion of other, differently influential counsellors have been totally ignored if they were Catholic?" he asked.

Hey! That's the same dangerous question I asked with regard to Jewish influence in Hollywood. Even to draw attention to Jewish success is to risk being accused of anti-Semitism, stated Myers, as does "disdaining certain Jewish practices, like circumcision." Talk about what Jews do, he concluded, and you are "anti-Semitic."

Yes. You can discuss any other group. But you discuss the Jews at your peril. And that was what I discussed at my peril and that of the *North Shore News* in my famous, or as some would say, infamous $200,000 column, "Hollywood propaganda."

Pardon me if I mention him again, but David Lethbridge of Salmon Arm, the Communist academic, is a Jew. I identified him as such, whereupon he went howling to the B.C. Press Council. To no effect, as it turned out.

I did it because he's big on what he calls "anti-Semitism" and "fascism." So there was a point to my pointedness. As everyone must know by now, one is not supposed to mention that the most powerful influence in Hollywood is Jewish, even though a Jew [Neal Gabler] wrote a book about it called *An Empire Of Their Own*. He can say it, others can't.

Jewish jokes are a no-no, too, unless told by a Jew. Remember how Bill Vander Zalm was put through the wringer for telling one? Front page stuff for idiotic editors.

Jewish organizations have made the deeds of the Nazis into a shield against criticism. While Jews may be the most political of all races, as Winston

Churchill once stated, we must never mention that they may sometimes boost their own at the expense of others (as in Israel). Or that in their ranks there is anyone who is less than perfect.

It's a bit like that hilarious Fawlty Towers episode in which John Cleese told the waitress who was serving weeping German guests: "Don't mention the WAR!" Except, of course, that there's nothing funny about a column that costs $200,000. To be safe we would have to pretend that this attack against free speech was started by little green men from Mars.

Anyway, I am grateful to Kevin Myers for stating the obvious. Let's hope he doesn't end up in front of the British Thought Police.

Memories Clearer as War Recedes

Old men forget, yet all shall be forgot
But he'll remember with advantages
what feats he did that day. — Henry V.

Shakespeare did not have it quite right. It is true that "all shall be forgot," but the old men themselves do not forget. That's why they will be at the war memorials tomorrow.

The faster the war recedes, the more vivid become the memories. Bits may be blurred but the highlights stand out.

Those who went in at Dieppe will never forget it. Nor will those who landed on D-Day; nor those who suffered on the Burma railway under the Japanese, watching their friends die like flies.

But it is true that "all shall be forgot." Major Arthur Kavanagh, M.C., was still with us last year — M.C. standing for Military Cross, which no Canadian can now be awarded, thanks to the politicians. He's not yet forgotten, but he will be. It is one of the facts of life. And death. How many people can tell you about time charge of the Light Brigade?

By AD 2000 there will be only a relative handful of Canadians who were in the Second World War, which will have sunk 55 years into the past.

Think about that. The end of the century will be to 1940 as 1940 was to 1885. And just as the young men of 1885 could not have had the slightest idea what the world would be like in 1940, so those in 1940 had no idea what the world would be like now.

Good thing, too, or they might not have been so keen. In 1885 mechanized warfare was not even a dream. Submarine warfare was a Jules Verne phantasy. So were battles in the air. The rifle was the most common weapon. At sea, "ironclads" had made their appearance in the world's navies but sail still dominated on the oceans. A few decades before that the "wooden walls" of Nelson's day were still around.

Time, in the words of the hymn, is like an ever rolling stream and we are rushing down it to oblivion. Values change more quickly than moods, as a glance at any newspaper will show you.

I remember, as a kid, thinking that the Germans were terrible for using submarines. Listening to the teachers on Armistice Day, and reading boys' magazines, one felt that they were rotten sports. Submarines were a low blow. Even worse was the flamethrower. If old Jerry ever tried it again, we'd show *him*, by God.

But in due course napalm would be used on villages in Vietnam and nuclear subs would roam the world, ready to wipe out whole cities. Countries, even. Cruise missiles would be aimed at Middle East peasants.

Empires — including what used to be called the "the greatest empire the world has ever known" — would disappear and there would be more wars than ever, even if smaller ones.

The men and women of 1940 who joined up to wallop the bad guys were innocents abroad. Many had no real idea what they were fighting for. Joining up was simply something that was done. In 1944 I asked a Canadian lady who was working in a YWCA canteen in High Wycombe [England] why she had come over. (In those days there were lots of ladies. "Wymin" hadn't been invented.) It was a dumb question but in those days I was even dumber than I am now.

"I'm from British Columbia," she said, "and back home everyone was asking, 'What are you going to do for the war effort'." I thought fleetingly that British Columbia might be somewhere in South America.

We now know what the British Columbians did. But it has to be repeated that they had no idea what things would be like 50 years on. You know: Human Rights Gestapos, most jokes a no-no, smoking a social offence, etc.

Would they have been so keen if they had known? Ask the old men who will soon be forgotten. And ask the youngsters of today whether they would be so ready to fight as were their grandfathers.

I doubt it. Maybe they have more brains.

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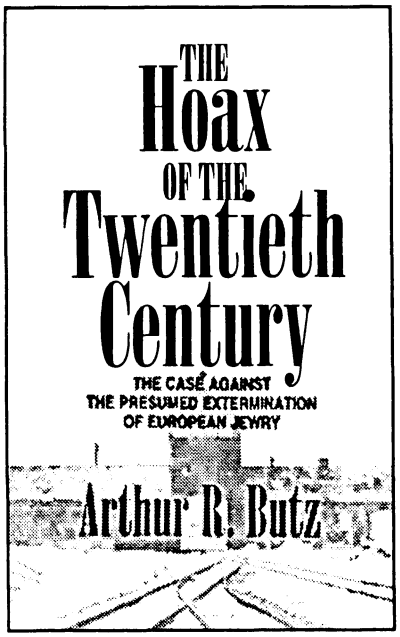
The Unsurpassed Standard Refutation

THE HOAX OF THE TWENTIETH CENTURY

The Case Against the Presumed Extermination of European Jewry



Yehuda Bauer and Prof. Moshe Davis agreed that there is a "recession in guilt feeling" over the Holocaust, encouraged by fresh arguments that the reported extermination of six million Jews during World War II never took place ... "You know, it's not difficult to fabricate history," Davis added.

— Chicago *Sun-Times*, Oct. 25, 1977

In spite of the many important breakthroughs in revisionist scholarship since it was first published in 1976, Dr. Butz' brilliant pathbreaking study remains unsurpassed as the most comprehensive one-volume scholarly refutation of the Holocaust extermination story.

With an engineer's eye for technical detail and a mature scholar's mastery of the sources, the Northwestern University professor ranges from Auschwitz to Zyklon in debunking the gas chamber and the Six Million stories.

In nearly 400 pages of penetrating analysis and lucid commentary, Dr. Butz gives a graduate course on the fate of Europe's Jews during the Second World War. He scrupulously separates the cold facts from the tonnage of stereotyped myth and propaganda that has served as a formidable barrier to the truth for more than half a century.

Chapter by solidly referenced chapter, Butz applies the scholar's rigorous technique to every major aspect of the Six Million legend, carefully explaining his startling conclusion that "the Jews of Europe were not exterminated and there was no German attempt to exterminate them."

Focusing on the postwar "war crimes trials," where the prosecution's evidence was falsified and secured by coercion and even torture, Butz re-examines the very German records so long misrepresented. He re-evaluates the concept and technical feasibility of the legendary extermination gas chambers. Reviewing the demographic statistics, which do not allow for the loss of six million European Jews, he concludes that perhaps a million may have perished in the turmoil of deportation, internment and war.

Maligned by people who have made no effort to read it, bitterly denounced by those unable to refute its thesis, *The Hoax of the Twentieth Century* has sent shock waves through the academic and political world. So threatening has it been to Zionist interests and the international Holocaust lobby that its open sale has been banned in several countries, including Israel and Germany.

In three important supplements included in this edition, the author reports on key aspects of the still unfolding global Holocaust controversy.

Now in its *tenth* US printing, this classic, semi-underground best seller remains the most widely read revisionist work on the subject. It is must reading for anyone who wants a clear picture of the scope and magnitude of the historical cover-up of the age.

Arthur R. Butz was born and raised in New York City. He received his Bachelor of Science and Master of Science degrees in Electrical Engineering from the Massachusetts Institute of Technology. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical and Computer Engineering. Dr. Butz is the author of numerous technical papers. Since 1980 he has been a member of the Editorial Advisory Committee of *The Journal of Historical Review*, published by the Institute for Historical Review.

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Important New German-Language Revisionist Quarterly

A major advance for historical revisionism in Europe is the appearance of a new German-language scholarly journal, *Vierteljahreshefte für freie Geschichtsforschung*. Now in its second year of publication, this "Quarterly Journal for Free Historical Research" offers first-rate writing and editing, and a high level of scholarship, presented in an attractively laid out and well-illustrated large-size magazine format. This periodical is a defiant response to Germany's increasingly tighter legal and administrative curbs on free historical research and writing. As a consequence of these restrictions, *VffG* must be published in exile.

The first, 58-page issue of *VffG*, dated March 1997, includes several essays by Germar Rudolf, thoughtful writing by Robert Faurisson on the Garaudy-Abbé Pierre affair in France, as well as several pages of short news items and a four-page listing (with descriptions) of German-language books available for sale.

The 82-page issue of March 1998 begins with a well-done editorial essay on the increasing repression of free speech and dissident historical scholarship in western Europe, along with several substantive articles or essays, four book reviews, five pages of readers' letters, and eight pages of short news items.

This issue contains a valuable eleven-page article by two German engineers, Michael Gärtner and Werner Rademacher, on the significance of the high ground water level at Birkenau (Auschwitz). Citing an impressive array of evidence, including confidential wartime German documents that only recently have become accessible to independent researchers, this article conclusively discredits often-repeated allegations that in 1941-1944 Auschwitz authorities disposed of hundreds of thousands of corpses of Jewish victims in "burning pits."

Also in this issue is a valuable nine-and-a-half-page essay by Italian scholar Carlo Mattogno, "The 'Gasprüfer' of Auschwitz," which cites revealing Auschwitz documents he discovered in Moscow archives. Quoted here for the first time, these documents further confirm the extraordinary measures taken by the German authorities to combat the terrible epidemics that ravaged the camp population and took so many lives.

Vierteljahreshefte für freie Geschichtsforschung

2. Jahrgang · Heft 2 · Juni 1998

Schemazeichnung einer Kurzwellenentlausungsanlage der Siemens-Schuckertwerke anno 1944, wie im KL Auschwitz-Birkenau eingesetzt

In den Archiven liegt die Wahrheit

Moderne Entlausungstechnik: Wie die SS im KL Auschwitz mit High-Tech Häftlingsleben zu retten versuchte, S. 87

›Gaskammern‹ im KL Majdanek: Die weltweit erste sachliche Studie über die angeblichen ›Gaskammern‹ im KL Majdanek, S. 106

Das Bild als Verführer: Wie mit alter Sowjetblock-Propaganda die Zeitgeschichte manipuliert wird, S. 120

Korrektur eines Fehlurteils: Wie ›Überlebende‹ mit falschen Angaben überhöhte Wiedergutmachungen erschleichen, S. 133

Opferrolle als Machtmittel: Der Mythos von der Vernichtung Homosexueller im Dritten Reich, S. 135

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A Courageous Editor

VffG editor Germar Rudolf (Scheerer), born in October 1964, is a certified chemist who was forced to flee his native Germany in 1996 for expressing dissident historical views. He is perhaps best known as the author of a detailed 1993 study that is widely known simply as *The Rudolf Report*. Written on the basis of an on-site investigation, chemical analysis of samples, and meticulous research, it concludes that the "gas chambers" at Auschwitz were never

used to kill prisoners as alleged. [An English-language summary edition is available through the IHR for $5.99, plus shipping.]

This "Technical Report on the Formation and Detection of Cyanide Compounds in the 'Gas Chambers' of Auschwitz" corroborates and strengthens the findings of earlier forensic investigations of purported Auschwitz "gas chambers," particularly that of American gas chamber expert Fred Leuchter. (For more on *The Rudolf Report*, see the Nov.-Dec. 1993 *Journal*, pp. 25-26, and the Nov.-Dec. 1994 *Journal*, pp. 14-15.)

Following the publication of his *Report*, and protests from Jewish community leaders, Rudolf was fired from his position with the prestigious Max Planck Institute in Stuttgart. While he was still living in Germany, police carried out raids on his residence in 1993, 1994 and 1995, and he and his family were twice evicted from their apartment, once when his wife was eight months pregnant.

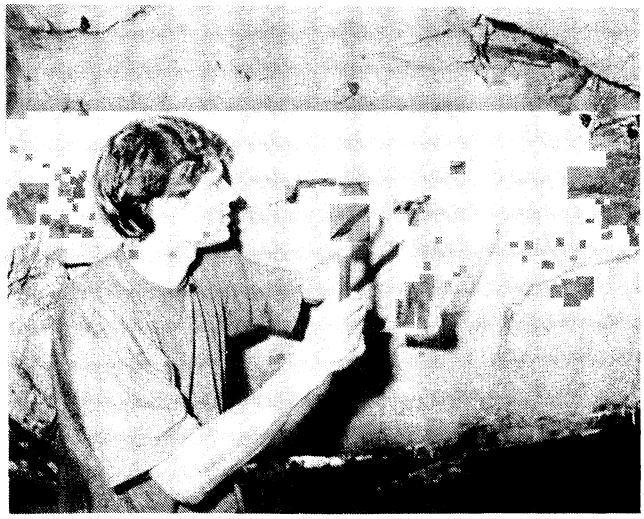
A Stuttgart court declared that the *Rudolf Report* constitutes "denial of the systematic mass murder of the Jewish population in gas chambers," and therefore violates German laws against "popular incitement," "incitement to racial hatred," and "defamation." The judge in the case called Rudolf an anti-Semite who is "fanatically committed" to "denying the Holocaust." The court rejected Rudolf's request for evidence and expert testimony on the gas chamber issue because, it declared, "the mass murder of the Jews" is "obvious" (*offenkundig*).

After a German court in 1995 sentenced him to 14 months imprisonment, Rudolf fled the country to avoid serving the politically motived sentence.

Rudolf is also the editor of or contributor to four important revisionist anthologies: *Vorlesungen zur Zeitgeschichte and Grundlagen zur Zeitgeschichte* (published in 1993 and 1994 by Grabert Verlag in Tübingen under his pen name of Ernst Gauss), as well as *Auschwitz: Nackte Fakten* (1995) and *Kardinalfragen zur Zeitgeschichte* (formally edited by H. Verbeke, and published in Belgium in 1995 and 1996 by VHO). An English-language edition of *Grundlagen zur Zeitgeschichte* is scheduled for publication later this year.

German authorities went after Rudolf for his role in writing and editing the *Grundlagen zur Zeitgeschichte*. (On this work, see the report in the May-June 1995 Journal, p. 43.) In 1996 a German court ordered all remaining Grundlagen copies to be seized and burned, and it fined the publisher DM 30,000 (about $18,000).

Rudolf has also defended his findings, and the principle of free historical inquiry, in articles published in the German journals *Deutschland in Geschichte und Gegenwart* (Tübingen), *Sleipnir* (Berlin), and *Staatsbriefe* (Munich). On January 1, 1996, authorities in Munich raided the office of the publisher of the monthly *Staatsbriefe* to seize copies of issue 6/1995, in part because of an article by Rudolf. The police also searched for manuscripts of additional writings by him. Similar police measures have been taken against *Sleipnir* publisher Andreas Röhler, in part because of articles by Rudolf.



Germar Rudolf at Auschwitz-Birkenau, taking samples from the ruins of the mortuary cellar room — the supposed "gas chamber" — of crematory structure II.

The VHO Foundation

Rudolf's *VffG* journal is published in cooperation with the Foundation for Free Historical Research, or Vrij Historish Onderzoek (VHO), based in Flanders, Belgium. For some years now, the VHO Foundation has been one of Europe's most important revisionist publishing centers. From its headquarters near Antwerp, the VHO publishes and distributes a range of revisionist materials in Dutch, French, German and English, as well as an informative multi-lingual newsletter. (See "A Belgian Foundation Battles for Free Speech" in the Jan.-Feb. 1996 *Journal*, p. 46.)

Belgian authorities have not been pleased with the VHO's work. In response to the distribution at a meeting in November 6, 1997, of VHO booklets about the Goldhagen controversy, police recently carried out raids on four homes or offices of VHO associates. During these three raids — on November 21 and 29, 1997, and January 7, 1998 — Belgian police seized a large number of books and other items. However, they were unable to seize mailing lists, records of customers or similar information, because such records are not kept in Belgium.

Review Essay

What Causes Anti-Semitism?

An Important New Look at the Persistent 'Jewish Question'

Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism, by Kevin MacDonald. Westport, Conn.: Praeger, 1998. 325 pages. Source references. Bibliography. Index. $65.00. [Available for sale from the IHR]

Reviewed by Peter Harrison

Of all the taboos in American society, none is more powerful than that which limits public discussion about Jews. Though they are only three percent of the population, Jews play a disproportionately powerful — and sometimes decisive — role in the cultural and political affairs of the United States. Jews are so powerful, in fact, that they have been largely successful in suppressing public discussion of their power. As Joseph Sobran once observed, any American writer who begins to describe the extent of Jewish influence quickly gets the message: you must pretend that we are powerless victims, and if you don't respect our victimhood, we'll destroy you.

Even within this great taboo, some subjects are more taboo than others, and Kevin MacDonald, a professor of psychology at California State University at Long Beach, has just published a remarkable volume that tackles head-on what may be the most diligently suppressed question of our time: Why do people hate Jews?

In contrast to the generally available treatments of this issue, MacDonald has produced a study of rare, even shocking forthrightness and scope. One would have to go back at least 50 years to find anything comparable to this extraordinary work. It is serious, exhaustively researched, and relentlessly factual. Given the prevailing structure of taboos, it is pure nitroglycerin.

Separation and its Discontents is the second of a three-volume study issued by Praeger, a leading American academic publisher, that explores Jewish behavior as a "group evolutionary strategy." In the first volume, *A People That Shall Dwell Alone* (published in 1994), MacDonald establishes the intellectual framework for his analysis. Judaism, he argues, is a collective strategy for group survival based on religious teachings that emphasize genetic and cultural separation from others, and an explicit double standard of morality — altruism and cooperation among Jews, but competition with gentiles (non-Jews). Fierce devotion to the group, combined with religious prohibitions against intermarriage have preserved the integrity of Jewish peoplehood despite a history that would have dissolved most other tribal allegiances. In competition with other groups, loyalty and subordination to the group provide a decisive evolutionary advantage. Even small numbers of group-oriented Jews, acting together, can exert considerable influence over the loosely-organized non-Jewish populations among whom they live.

Jews have, however, paid a price for their extraordinary capacity for group survival. The volume under review here is a study of how non-Jews have responded to distinctly Jewish patterns of behavior. MacDonald persuasively argues that most of what is called "anti-Semitism" is an entirely understandable reaction to Jewish group activities that compete directly with non-Jews. Hostility toward Jews in Western societies has closely mirrored Jewish behavior. Gentiles who ordinarily have only loose group loyalties react to the intense, "ingroup-outgroup" consciousness of Jews by forming their own authoritarian, group-oriented structures in order to compete with Jews.

A People Apart

Today it is essentially obligatory to describe anti-Semitism as irrational hatred for an unoffending people, but MacDonald argues that anti-Jewish sentiment has been too persistent and widespread to be so easily dismissed: "The remarkable thing about anti-Semitism is that there is an overwhelming similarity in the complaints made about Jews in different places and over very long stretches of historical time." Moreover, antipathy toward Jews does not arise only in certain kinds of societies, but rather seems to be a nearly universal phenomenon: "There is evidence for anti-Semitism in a very wide range of both Western and non-Western societies, in Christian and non-Christian societies, and in pre-capitalist, capitalist, and socialist societies."

To what, then, is anti-Semitism a reaction? One of the most salient Jewish characteristics, Mac-

Peter Harrison is the pen name of an East Coast businessman with a keen interest in history who has traveled widely in Europe and Asia.

Donald shows, has been a group identification so strong that it implies the insignificance of non-Jews: "At the extreme, when there is very powerful commitment to the Jewish ingroup, the world becomes divided into two groups, Jews and gentiles, with the latter becoming a homogenized mass with no defining features at all except that they are non-Jews."

Even the ancients noted a strong sense of cohesion among Jews. "See how unanimously they stick together, how influential they are in politics," wrote the Roman statesman Cicero. Under the Romans, Jewish group behavior was a constant source of conflict. Although the government of Rome generally protected the Jews from repeated outbursts of popular hostility throughout the empire, the Jews never reconciled themselves to Roman rule. No other subject people of the Roman empire, MacDonald writes, "engaged in prolonged, even suicidal wars against the government in order to attain national sovereignty."

In the Middle Ages Jews showed a similarly fanatic group loyalty. During the first Crusade when, faced with the grim choice of conversion to Christianity or death, they readily chose to die *en masse*. Men killed their wives and children and then offered their own necks to the sword rather than betray their heritage. "Such examples," writes MacDonald, "suggest that there are no conceivable circumstances that would cause such people to abandon the group ..." Nor, he argues, has such fanaticism completely disappeared. He cites the 1997 case of an American Jew who killed his two children because his ex-wife intended to rear them as Christians.

In keeping with current findings on the substantial heritability of personality traits, MacDonald cites evidence to show that the strong Jewish group orientation has a biological basis. Historically, Jews who have not clung to the group, or have not been willing to sacrifice for it, have defected or been expelled, meaning that those who remained had a firmly collective orientation. This helps explain why Jews are over-represented today in religious cults, and that many cultists come from non-religious Jewish families. MacDonald suggests that cults may answer the need for group affiliation for Jews who have slipped out of the orbit of Judaism.

Members of every ethnic, racial, national and religious group like to think well of themselves. While a positive self-image is normal among all peoples, it is pronouncedly true of Jews, who have long regarded themselves as a superior people. MacDonald quotes Nahum Goldmann, former president of the World Jewish Congress, about the attitude of Jews in early 20th century Lithuania toward the non-Jews amongst whom they lived: "Every Jew felt ten or a hundred times the superior of these lowly

President Clinton with Israeli Prime Minister Benjamin Netanyahu at a White House news conference in February 1997. On this occasion, the Zionist leader praised Clinton as "an exceptional friend of Israel." As Prof. MacDonald explains in *Separation and its Discontents*, throughout history Jewish leaders have been adept at making strategic alliances with non-Jewish political figures to further Jewish group interests.

tillers of the soil." Feelings of this kind, MacDonald notes, are mandated by the Talmud and other Jewish religious writings. Similarly, the great Jewish philosopher Moses Maimonides described gentiles as unclean and unworthy of the treatment reserved for fellow Jews. It was therefore typical of ghetto Jews to call a stupid Jew a *goyisher kop*, or gentile head. MacDonald argues that even today, the idea that Jews are a morally superior "chosen people" is a central feature of Jewish identity. Gentiles have not failed to notice and resent this attitude.

Another universal complaint about Jews has been that they are more loyal to their own people than to the nation in which they live, that they constitute "a nation within a nation." While many Jews have deceitfully denied such parochial loyalties, others have proclaimed them openly. MacDonald quotes Stephen Wise, president during the 1930s of the American Jewish Congress: "I am not an American citizen of the Jewish faith, I am a Jew." And further: "I have been an American for 63/64ths of my life, but I have been a Jew for four thousand years." Harvard Sociologist Daniel Bell writes of "the outward life of an American and the inward secret of the Jew. I walk with this sign as a frontlet between

Theodor Herzl, the founder of the modern Zionist movement, believed that hostility toward Jews was a natural reaction to Jewish behavior. "I find the anti-Semites are fully within their rights," he wrote. This 1960 Israeli postage stamp honors Herzl and his work.

my eyes, and it is as visible to some secret others as their sign is to me."

Minorities that hold themselves aloof are usually disliked. In Europe, the unpopularity of Jews was compounded by their choice of professions. Jews were middlemen and merchants, often disdaining the hard physical labor done by gentile commoners. Because Christians were forbidden to lend at interest, Jews monopolized the money-lending trade, and during the Middle Ages charged annual rates of 20 to 40 percent. MacDonald notes that part of this profit was handed over to kings and aristocrats in taxes, and that it was common for Jews to make alliances with gentile elites.

Another common Jewish profession was that of tax farmers — that is, they "paid a fixed sum to the nobility for the right to obtain as much in taxes as they could from the Christian population." Jews were "ideal tax farmers" because they "could be trusted to treat the gentiles as an outgroup and maximize the king's revenues." Because they did not think of themselves as part of the nation, they had fewer scruples about extracting even the most painful taxes. Jews were known for sharp practice, and accordingly were often resented by the common people, but the gentile nobility, which found them useful, frequently protected them against uprisings.

Jews are smart. As MacDonald notes, Jews score, on average, a full standard deviation higher than Caucasian gentiles on intelligence tests, and he attributes this higher intelligence primarily to genetic differences. Jews have therefore been very successful in their chosen fields. However, he goes on, "the success of these pursuits and the fact that these pursuits inevitably conflict with the interests of groups of gentiles (or at least are perceived to conflict with them) is, in the broadest sense, the most important source of anti-Semitism."

Assimilation and Expulsion

Over the centuries, host nations have taken various approaches toward this group that refused to fully assimilate. Throughout Christendom the authorities tried to convert Jews, sometimes forcibly, and when this failed they often expelled them. The French experience, MacDonald writes, was typical:

> In 12th-13th-century France there was a shift from a policy of toleration combined with attempts to convert Jews under Louis IX to a policy of "convert or depart" during the reign of Philip IV, and finally the expulsion of Jews in 1306. The final expulsion order is also a last plea for Jewish assimilation: "Every Jew must leave my land, taking none of his possessions with him; or, let him choose a new God for himself, and we will become *One People.*" [Italics in the original]

Spain, to which MacDonald devotes considerable attention, proceeded to forcible conversions in 1391 and then to expulsion in 1492. However, many converts, or "New Christians" as they were called, continued to socialize and marry only among themselves, and to cooperate professionally with each other, so conversion had little effect on group behavior. This was a major reason for the Inquisition. But, as MacDonald points out, Jews in Spain were persecuted not for who they were but for what they did:

> The real crime in the eyes of the Iberians was that the Jews who had converted in 1391 were racialists in disguise, and this was the case even if they sincerely believed in *Christianity* while nevertheless continuing to marry endogamously and to engage in political and economic cooperation within the group ... It was not the extent of Jewish ancestry that was a crime, but the intentional involvement in a group evolutionary strategy.

Those New Christians who abandoned parochial loyalties and embraced the Spanish nation along with the Christian faith had little to fear from the Inquisition.

In later periods, when European Jews were emancipated from the myriad restrictions of the ghetto, host countries expected Jews to assimilate completely. Instead, they soon faced the same dilemma as had the Spanish. As one Jewish historian writes, "Jewish Emancipation had been tacitly tied to an illusory expectation — the disappearance of the Jewish community of its own volition. When this failed to happen ... a certain uneasiness, not to say a sense of outright scandal, was experienced by Gentiles." Far from wholly embracing the larger society, many Jews continued to marry only among themselves, and to consider themselves a people apart. Rather than promote intermarriage, some zealous Jews advocated Zionism (Jewish nationalism) as a modern and non-religious means of keeping Jews apart from Gentiles.

Many Jews recognized that such strong particularism was not acceptable to gentiles. Theodor Herzl, the main founder of modern political Zionism, regarded anti-Semitism as "an understandable reaction to Jewish defects ..." "I find the anti-Semites are fully within their rights," he also wrote.

Similarly, Chaim Weizmann, for decades an important Zionist leader and Israel's first president, observed:

> Whenever the quantity of Jews in any country reaches the saturation point, that country reacts against them ... [This] reaction ... cannot be looked upon as anti-Semitism in the ordinary or vulgar sense of that world; it is a universal social and economic concomitant of Jewish immigration and we cannot shake it off.

MacDonald argues that it is this refusal to assimilate, even on terms of equality, while at the same time pushing a separate agenda, that finally leads to the harshest extremes of anti-Semitism:

> A related common thread [in the European experience with Jews] has been that there is a tendency to shift away from attempts at complete cultural and genetic assimilation of Jews in the early stages of group conflict, followed eventually by the rise of collectivist, authoritarian anti-Semitic group strategies aimed at exclusion, expulsion, or genocide when it is clear that efforts at assimilation have failed.

MacDonald finds it significant that European nations have almost invariably proposed complete cultural and biological assimilation, but that it is Jews who have rejected this. "The fact that Western societies have typically attempted to convert and assimilate Jews before excluding them indicates that Western societies, unlike the prototypical Jewish cultures, do not have a primitive concern with racial purity." MacDonald argues that Western societies are, by nature, individualistic rather than group-oriented, and that this is the perfect environment for any "outgroup" that pursues a collective strategy. By acting in concert, Jews can successfully advance particularist interests that may conflict with those of the host population.

In comparison to the West, Jews have found it much more difficult to penetrate Muslim societies:

> One prominent Jewish historian, Louis Namier, has gone so far as to say that there is no Jewish history, "only a Jewish martyrology."

"These 'segmentary' societies organized around discrete groups appear to be much more efficient than Western individualistic societies in keeping Jews in a powerless position ..."

Christianity and National Socialism

It is in the context of his characterization of Western societies that MacDonald makes some of his most arresting arguments: "The individualism typical of Western societies is an ideal environment for Judaism as a cohesive group strategy, but as Jews become increasingly successful politically, economically and demographically, Western societies have tended to develop collectivist group structures directed at Jews as a hated outgroup." In other words, the group activities of Jews can become so successful and threatening that the larger society adopts collective, anti-Jewish responses that imitate Jewish behaviors. The two most striking examples described by MacDonald are Christianity and National Socialism.

In what may be one of his most surprising arguments, MacDonald contends that the authoritarian structure and cohesiveness of the early Christian church (second to fifth centuries) was a reaction to the cohesiveness of Judaism:

> The entire thrust of the [church-supported] legislation that emerged during this period was to erect walls of separation between Jews and gentiles, to solidify the gentile group, and to make all gentiles aware of who the "enemy" was. Whereas these walls had been established and maintained previously only by Jews, in this new period of intergroup conflict the gentiles were raising walls between themselves and Jews.

Louis Brandeis, a prominent Jewish community leader and the first Jew to be appointed to the US Supreme Court, said that "to be good Americans we must be better Jews; to be better Jews we must be Zionists."

The leading figures in shaping the early Church — Augustine, Ambrose, Jerome, Chrysostom, Cyril — were ferocious anti-Semites whose hostility toward Jews reflected the nearly universal attitude of early Christians. These early Church fathers, MacDonald further notes, did not attempt to convert Jews, but regarded them as members of an essentially alien group against whom Christians should define themselves, just as Jews defined themselves in contrast to gentiles. He notes that Constantine the Great, the emperor who in 313 issued the edict legalizing Christianity throughout the empire, was so hostile to Jewish power and influence that a good case can be made that his Christianity, at least in part, was a means of promoting anti-Jewish policies.

German National Socialism, MacDonald contends, "is a true mirror-image of Judaism. Not surprisingly it was also the most dangerous enemy that Judaism has confronted in its entire history." Although Christianity may have established group cohesiveness in response to Jewish solidarity, its theology pushed it toward universalism and even pacifism.

Hitler's militant movement, on the other hand, had no such constraints, and therefore, MacDonald contends, had more in common with Jewish particularism:

> As in the case of Judaism, there was a strong emphasis [by the National Socialists] on racial purity and on the primacy of group ethnic interests rather than individual interests. Like the Jews, the National Socialists were greatly concerned with eugenics. Like the Jews, there was a powerful concern with socializing group members into accepting group goals and with the importance of within-group altruism and cooperation in attaining these goals.

Houston Stewart Chamberlain, an intellectual forebear of National Socialism, wrote explicitly that the extraordinary ability of Jews to maintain racial distinctiveness and historical continuity was something to both fear and to imitate.

The Hitler Youth organization, MacDonald points out, was very successful in fostering in young Germans a fervent sense of identity with and loyalty to the (national) group. The ardent group identification promoted by National Socialism, MacDonald argues, deviated from traditional Western individualism, and bears unmistakable features of Judaism.

Some Jews recognized and applauded these similarities. Joachim Prinz, a German-born rabbi who later became head of the American Jewish Congress, wrote of Hitlerite Germany:

> A state built upon the principle of the purity of nation and race can only be honored and respected by a Jew who declares his belonging to his own kind ... For only he who honors his *own* breed and his *own* blood can have an attitude of honor toward the *national will of other nations*. [Italics in the original]

In MacDonald's view, the Third Reich emphasis on race, group, loyalty, and devotion was a deviation from the Western tradition of individualism. In order to compete with Jews, Germans had to become more like Jews and less like Germans. This drastic response to Jewish behavior, MacDonald contends, is part of a predictable pattern:

> While Judaism flourishes in a classical liberal, individualist society, ultimately Judaism is incompatible with such a society, because it unleashes powerful group-based competitions for resources within the society, which in turn leads to highly collectivist gentile movements incompatible with individualism.

MacDonald's view that the presence of Jews turns Europeans away from their own social and cultural heritage is indeed provocative — and he

promises to flesh it out in *A Culture of Critique*, the forthcoming final part of his three-volume study.

Deception and Self-Deception

Jews have developed highly sophisticated methods to combat the resistance they have everywhere encountered. MacDonald categorizes these methods as either deception or self-deception, the purposes of which are to conceal Jewish particularity and the extent to which Jewish objectives may conflict with those of others. One of the most common Jewish deceptions, he notes, is to pretend (at least to non-Jews) that Jews constitute merely a religious group. Accordingly, Jewish leaders often denounce anti-Semitism as a form of *religious* bigotry.

In fact, MacDonald points out, Jewry has always had important characteristics of a race or nation. He quotes one Jewish historian who frankly acknowledges: "The definition of the Jewish community as a purely religious unit was, of course, a sham from the time of its conception." Another Jewish author on Germany in the early 20th century stated: "Liberal laymen ... were in the mass irreversibly secularized Jews, who called themselves religious principally to escape suspicion that their Judaism might be national." Or as Stephen Wise bluntly put it: "Hitler was right in one thing. He calls the Jewish people a race and we are a race."

In this regard, MacDonald notes a long tradition of Jewish conversions to Christianity that were merely tactical deceptions. He quotes the German poet Heinrich Heine, who was baptized but later in life wrote, "I make no secret of my Judaism, to which I have not returned, because I have not left it."

Another common Jewish deception is to conceal the true nature of Jewish thought. For example, Jewish authorities sometimes remove anti-gentile passages from translations of classic Hebrew texts. In Israel, where there is no fear of persecution, these texts are published intact. Likewise, Jews generally prefer that gentiles be unaware of internal Jewish debates. MacDonald quotes two German Reform rabbis from the early 20th century: "As long as the Zionists wrote in Hebrew, they were not dangerous. Now that they write in German it is necessary to oppose them."

Yet another common Jewish deception is to hide Jewish influence and interests by giving them a gentile appearance. Thus, MacDonald notes, when the New York Civil Liberties Union challenged prayer in New York schools it camouflaged the primarily Jewish interest in the issue by having its one non-Jewish lawyer argue the case in public.

Jewish Communists have long tried to hide the tremendous role played by Jews in Marxism-Leninism. As MacDonald notes: "CPUSA [Communist Party USA] leaders were greatly concerned that the party image was too Jewish, with the result that Jewish members were encouraged to adopt non-Jewish-sounding names, and there were active (largely unsuccessful) efforts to recruit gentile members."

Although Jews have worked consciously to advance their own group political interests, they have routinely tried to give the impression that they have no interests that differ from those of the larger society. MacDonald notes, for example, the forceful efforts of European and American Jews in the 19th and early 20th centuries to topple the Tsarist regime in Russia. This campaign, which was really motivated by concern for the well being of fellow Jews in the Russian empire, was contrary to the interests of the United States and the western Europe states, which supported the Tsar, or least benefited from stable relations with Russia's ardently Christian regime.

> "A multicultural society in which Jews are simply one of many tolerated groups is likely to meet Jewish interests, because there is a diffusion of power among a variety of groups and it becomes impossible to develop homogeneous gentile ingroups arrayed against Jews as a highly conspicuous outgroup."

Another example is the deceitful, ceaseless public-relations effort by Jewish organizations (and their non-Jewish political allies in the mass media and the two major parties) to portray United States support for Israel as somehow beneficial to American interests.

Double Standard

A good example of Jewish self-deception, MacDonald writes, is the persistent unwillingness of Jews to acknowledge any contradiction in preaching universalistic equality for others while maintaining an exclusivist group identity for themselves. Jews have commonly thought of themselves as "a light unto the nations," whose historic role is to instruct other peoples in universal moral principles. In recent years one of the most conspicuous of these principles is that distinctions among nations, peoples, races, and cultures are artificial, and that to insist on such distinctions is immoral. As MacDonald points out, Jews act as if this is a principle that applies only to others. He goes on to explain

President Harry Truman welcomes Zionist leader Chaim Weizmann, who served as Israel's first president, to the White House, May 1948. As Prof. MacDonald notes in *Separation and its Discontents*, Jewish groups pressured Truman into authorizing United States support for Zionist ambitions in Palestine. He decided to recognize the new state of Israel against the advice of his most trusted counselors, who warned that such support would have dangerous long-term consequences. Truman himself commented: "I do not think I ever had so much pressure and propaganda aimed at the White House as I had in this instance."

how this double standard serves Jewish interests:

> At the extreme, the acceptance of a universalist ideology by gentiles would result in their not perceiving Jews as in a different social category at all, while nevertheless Jews would be able to maintain a strong personal identity as Jews.

Typical of the way Jews like to regard themselves is this self-flattering description by Supreme Court Justice Louis Brandeis:

> I find Jews possessed of those very qualities which we of the twentieth century seek to develop in our struggle for justice and democracy; a deep moral feeling which makes them capable of noble acts, a deep sense of the brotherhood of man; and a high intelligence, the fruit of three thousand years of civilization. These experiences have made me feel that the Jewish people have something which should be saved for the world ...

Brandeis goes on to note: "to be good Americans we must be better Jews; to be better Jews we must be Zionists."

Sentiments of this kind, MacDonald contends, are either an attempt to deceive others or examples of self-deception. Brandeis is urging Jews to become better Americans by asserting a *non*-American identity — something he would never suggest to any other ethnic group. Presumably, this is legitimate because Zionism will preserve for the world the desirable qualities Brandeis has discovered in his own people. As MacDonald notes, "Jews must retain their distinctiveness from the surrounding culture in order to fulfill their destiny to humanize and civilize all of humanity" — this, despite the fact that part of their civilizing mission is the obliteration of distinctions among peoples.

This Jewish strategy of breaking down cultural, ethnic, racial and religious distinctions among non-Jews while fostering a high level of Jewish particularism has an understandable goal, MacDonald explains:

> A multicultural society in which Jews are simply one of many tolerated groups is likely to meet Jewish interests, because there is a diffusion of power among a variety of groups and it becomes impossible to develop homogeneous gentile ingroups arrayed against Jews as a highly conspicuous outgroup.

In other words, Jews are most successful when they operate among "tolerant" populations with a feeble sense of racial, ethnic, cultural or religious self-awareness.

Victimhood Mentality

Persecution and victimhood have long been central features of Jewish self-identity, MacDonald contends: "Jewish religious consciousness centers to a remarkable extent around the memory of persecution. Persecution is a central theme of the holidays of Passover, Hanukkah, Purim, and Yom Kippur." One prominent Jewish historian, Louis Namier, has gone so far as to say that there is no Jewish history, "only a Jewish martyrology."

MacDonald cites the words of the influential American Jewish writer Michael Lerner, who points out that such leading American Jewish groups as the Anti-Defamation League and the Simon Wiesenthal Center have built their financial appeal to Jews on their "ability to portray the Jewish people as surrounded by enemies who are on the verge on launching threatening anti-Semitic campaigns." These organizations, Lerner goes on, have "a professional stake in exaggerating the dangers ..."

An important feature of the Jewish pattern of self-deception, MacDonald explains, is to exaggerate anti-Jewish sentiment in order to bolster Jewish group identity and cohesion. According to a 1985 survey, one third of San Francisco-area Jews expressed the view that anti-Semitism was so widespread that a Jew could not be elected to Congress — even though at the time three of the four area

congressional representatives were well-identified Jews, as were both state senators and the mayor of San Francisco.

In recent decades, the "Holocaust" has come to play a primary role in fostering the "eternal victim" self-identity. Citing works by the Jewish scholars Michael Wolffsohn and Jacob Neusner, MacDonald notes that Jewish leaders work "with great success to use awareness of the Holocaust to intensify Jewish commitment, to the point that the Holocaust rather than religion has become the main focus of modern Jewish identity and the principal legitimator of Israel."

So successful has this campaign been that according to a recent survey, 85 percent of American Jews say that the Holocaust is "very important" to their sense of being Jewish — a higher figure than the percentage of those who say that God, the Torah, or the state of Israel are "very important." Jewish historian Zygmunt Bauman, MacDonald also notes, has pointed out that Israel uses the Holocaust "as a certificate of its political legitimacy, as safe-conduct pass for its past and future policies, and, above all, for advance payment for the injustices it might itself commit."

Promoting Jewish Interests

"In all historical eras," MacDonald observes, "Jews as a group have been highly organized, highly intelligent, and politically astute, and they have been able to command a high level of financial, political and intellectual resources in pursuing their group goals." Jews have wielded their great power and influence, he goes on to note, "in establishing and maintaining governments that promote Jewish interests ... This Jewish influence is often obtained by financial contributions, manipulation of public opinion via control of the media, and political activism ..."

In this regard MacDonald notes that "another Jewish media interest has been to promote positive portrayals of Jews and combat negative images." Major Jewish organizations, he goes on to report, quietly developed a "formal liaison with the [Hollywood] studios by which depictions of Jews would be subjected to censorship" and "scripts were altered to provide more positive portrayals of Jews."

Through their considerable role in the media, especially in television and motion pictures, the Jewish impact on every aspect of American life has been an enormous one. MacDonald reports that many Americans who are dismayed about what they regard as the socially harmful impact of television and cinema recognize the significant Jewish role in this process, but do not mention it "because of fear of being charged with anti-Semitism."

A good example cited by MacDonald of how organized Jewry successfully wields power to further its interests is the 1948 effort to get President Truman to authorize United States support for Zionist ambitions in Palestine. He finally did so against the advice of his most trusted advisors, including Secretary of State George Marshall, who warned that US backing for the new Zionist state of Israel would have harmful long-term consequences for American interests. Truman himself commented: "I do not think I ever had so much pressure and propaganda aimed at the White House as I had in this instance."

Another example cited by MacDonald of organized Jewry's remarkable clout is its role in pushing

According to a 1985 survey, one third of San Francisco-area Jews expressed the view that anti-Semitism was so widespread that a Jew could not be elected to Congress — even though at the time three of the four area congressional representatives were well-identified Jews, as were both state senators and the mayor of San Francisco.

for liberal US immigration policies. For more than a century Jews have been at the forefront of efforts to alter the ethnic-racial composition of the United States by promoting non-European immigration. Jewish organizations such as the American Jewish Committee, he notes, have played a major role in this campaign, although often behind the scenes.

These Jewish efforts have greatly accelerated the transformation of the United States into a "multicultural" society in which the prevailing majority of European ancestry is rapidly being reduced to a minority. An important milestone in this decades-long campaign came with the enactment of the 1965 immigration law reform, which replaced a long-standing policy of favoring immigration from Europe to one that opened the door to massive non-white immigration from Third World countries.

Combatting Anti-Semitism

For centuries, MacDonald shows, organized Jewry has been adept at promoting its interests in the field of public relations and propaganda — aimed at both scholarly and popular audiences, and often hiring prominent non-Jews to "front" for them in defending Jewish goals.

As MacDonald notes, Jews have traditionally employed

Jews are behind a "worldwide conspiracy for the overthrow of civilization," wrote Winston Churchill in an essay published in 1920 in the London *Illustrated Sunday Herald*. The role of Jews in the Bolshevik takeover of Russia, he went on, "is certainly a very great one; it probably outweighs all others."

image-management strategies, including recruiting gentiles to support Jewish causes as well as controlling the public image of Judaism via censorship of defamatory materials and the dissemination of scholarly material supporting Jewish interests.

Jewish organizations "have used their power to make the discussion of Jewish interests off limits," MacDonald notes, putting great effort into making anti-Semitism unsavory and socially disreputable. Moreover, he observes, "individuals who had made remarks critical of Jews were forced to make public apologies and suffered professional difficulties as a result."

In this regard, MacDonald cites the successful April 1996 campaign by Jewish journalists and organizations, including the Anti-Defamation League, to pressure St. Martin's Press, a major New York publisher, into cancelling publication of British historian David Irving's biography of Goebbels.

To conceal the self-serving nature of such efforts, Jewish groups routinely describe them as fighting "hate" or combatting "bigotry." Jewish organizations in the United States accordingly try to gain support from non-Jews for their efforts by castigating anti-Semitism as "un-American," just as Jewish groups in Germany during the 1870-1914 period sought support from gentiles by denouncing anti-Semitism as "un-German."

A Dying People?

"If anti-Semitism did not exist," writes MacDonald, "it would have to be invented." Indeed, some Jews have argued that because anti-Semitism sharpens Jewish identity, Judaism may not survive without it. Many Jewish leaders are alarmed that because the United States, in particular, is so welcoming of Jews, they lose all inhibitions about assimilating. Intermarriage is the ultimate act of assimilation, and conservative Jews see it as the ultimate danger. (MacDonald quotes the Jewish philosopher Emil Fackenheim to the effect that a Jew who marries a gentile gives Hitler a posthumous victory, because if all Jews marry gentiles Jews will cease to exist.) The United States, according to this argument, is "loving Jews to death."

There is accordingly some concern among American Jews that they will disappear as a distinct people. But MacDonald does not share this view: "Reports of the demise of Judaism — the 'ever-dying people' — are greatly exaggerated." Over the millennia, he observes, some Jews have always been lost to Judaism as they married out, lost their tribal identities, and assimilated. Those who do not are always the most loyal, and it is this solid core that has always ensured Jewish survival and perpetuation.

Anyway, Jews historically have not had to worry much about insufficient levels of anti-Semitism. As MacDonald notes, the very customs that maintain Jewish solidarity — a clear ingroup-outgroup dual morality, promotion of group interests, and resistance to marrying outside the group — are precisely the factors that foster anti-Jewish sentiment. Consequently, he writes, Jews have been careful to strike a balance: "The best strategy for Judaism is to maximize the ethnic, particularistic aspects of Judaism within the limits necessary to prevent these aspects from resulting in [excessive or murderous] anti-Semitism."

Intellectuals on the Offensive

Jewish intellectuals, MacDonald writes, "have also gone on the offensive" in developing and promoting important social-intellectual movements aimed at altering the fundamental categorization process among gentiles in a manner that is perceived by the participants to advance Jewish group interests."

He is referring here to influential liberal and leftist causes, especially in this century, in which Jews have played key roles. These movements have included the "civil rights" movement of the 1940s, 50s and 60s, the campaign to promote racial egalitarianism (in which Jewish anthropologist Franz Boas played a central role), critiques of nationalism and "racism," the "new left" of the 1960s and 70s, Freudian psychoanalysis, and promotion of homosexuality and feminism.

Probably the most important of these movements has been Communism, which was founded by

the German-Jewish scholar Karl Marx. As Macdonald notes, even Winston Churchill, in an essay published in 1920 in the London *Illustrated Sunday Herald*, wrote that Jews were behind a "worldwide conspiracy for the overthrow of civilization." The role of Jews in the Bolshevik takeover of Russia, Churchill went on, "is certainly a very great one; it probably outweighs all others." [See "The Jewish Role in the Bolshevik Revolution and Russia's Early Soviet Regime," Jan.-Feb. 1994 *Journal*.]

Those who develop and promote these movements claim to be motivated by lofty humanitarian concerns, and accordingly couch their arguments in terms of democratic ideals. In reality, MacDonald maintains, this "intellectual offensive" is part of a well-established and remarkably successful Jewish pattern that seeks to advance sectarian Jewish interests by attacking traditional cultural, racial and religious values. This is because Jews thrive best in "pluralistic" societies that lack strong cultural, racial or religious characters.

Precisely how Jewish scholars and activists have carried out this offensive will be, MacDonald pledges, a "major theme" of the forthcoming, third volume in his study, entitled *A Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*.

Analysis or Justification?

As MacDonald convincingly shows, anti-Semitism is not, as we are constantly told, merely an expression of irrational hatred. Throughout the ages, gentiles have had valid reason to notice and dislike the behavior of Jews. A central theme of *Separation and its Discontents* is that gentiles have persecuted, expelled and killed Jews, not because Jews were "Christ-killers" or because they practiced a peculiar religion, but because they entered into persistently unacceptable relations with gentile society. While MacDonald does not excuse persecution, his analysis of Jewish behavior over the centuries does make it more understandable.

This book implicitly warns us to be highly skeptical of the most widely available accounts of Jewish history and of relations between Jews and non-Jews — whether in motion pictures, magazines or books. As MacDonald notes, virtually all popularly available accounts of Jewish history are written by Jews, many of whom make no secret of their passionate, partisan attachment to their subject. The reality of Jewish history, it is important to understand, is not at all the saga of virtue and inexplicable victimization that Jewish chroniclers are wont to tell. The causes of anti-Semitism, MacDonald shows, are easily discovered and understood. Jews rarely acknowledge them because they do not want to understand their own history.

Invaluable Guide

MacDonald's brilliant, well-referenced study, with its bounty of eye-opening facts and insights, is the most important work on the perpetually troubling "Jewish question" to appear in many years. But it is much more than that. Given the extraordinary reach of Jewish influence, *Separation and its Discontents* is also an invaluable guide to understanding ourselves and our world.

As MacDonald's analysis implicitly makes clear, non-Jews, especially in the United States, have largely come to accept Jewish "deception and self-deception" as normal. So many of our most widely held beliefs and assumptions about the past and the present are based not on fact but rather on what Jewish scholar Namier aptly called "Jewish martyrology." In short, we have become accustomed to looking at history through Jewish eyes.

Implicit in MacDonald's book is a stern warning that the pattern of "deception and self-deception" he reveals has corrupted our culture, not least in grossly distorting how we look at the past, particularly 20th-century American and European history. Without an understanding of the real Jewish role in history, we remain dangerously ignorant of how the world actually works.

Uncertain Impact

Several years ago a major New York publisher issued *The Bell Curve*, a scholarly book by Richard Herrnstein and Charles Murray that powerfully debunks the central assumptions on which America's racial policies have been based. In spite of its rigorous scholarship, and even though it sold well and was widely reviewed, *The Bell Curve* has had no measurable impact on either popular attitudes or government policies.

Will *Separation and its Discontents* — another iconoclastic work of arguably comparable importance — suffer a similar fate? Or, perhaps, just perhaps, will it prove to be a seed falling on rocky but still fertile ground? If, even without fanfare, MacDonald's book is read by enough thoughtful and concerned people, it can contribute to a significantly greater awareness of ourselves and our history. It might even portend a new era in America and the world.

WHO REALLY KILLED THE ROMANOVS. . . AND WHY?

Today, 75 Years After the Brutal Murders, A Long-Suppressed Classic Gives the Shocking Answers

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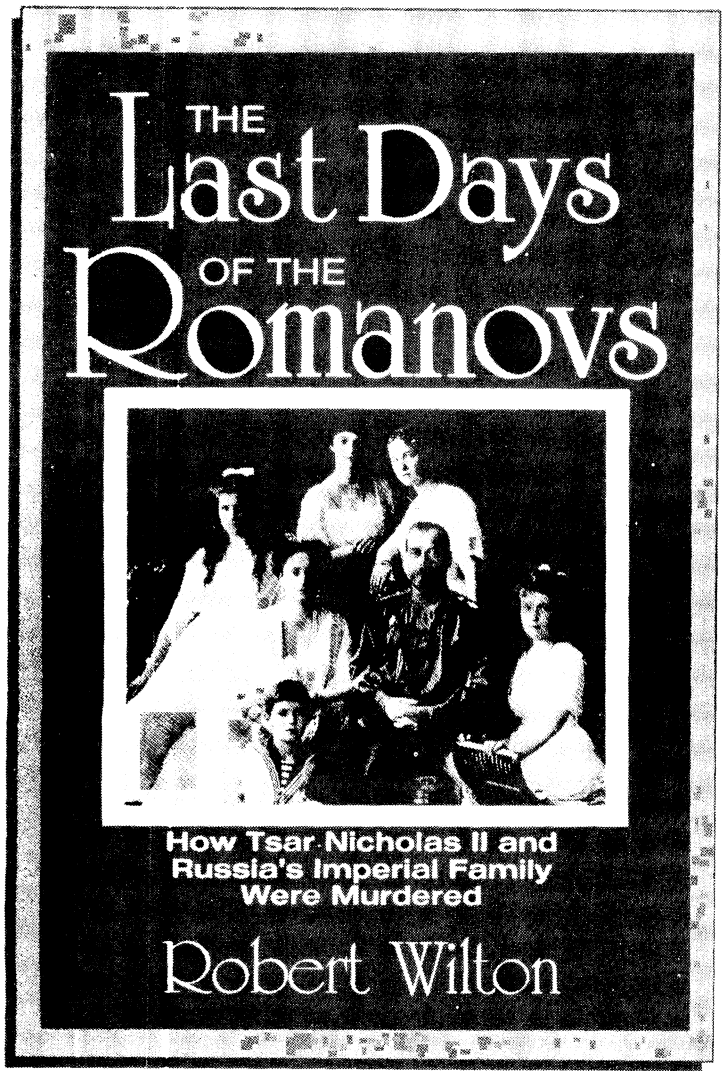

A SKELETON KEY TO THE TRUTH ABOUT THE SOVIET SLAUGHTERHOUSE

Wilton's book, ***The Last Days of the Romanovs***, based on the evidence gathered by Russian investigative magistrate Nikolai Sokolov, was published in France, England, and America at the beginning of the 1920's—but it soon vanished from the bookstores and almost all library shelves, and was ignored in later "approved" histories. The most explosive secret of Wilton's book—*the role that racial revenge played in the slaughter of the Romanovs*—had to be concealed. And it continued to be concealed for decades—as the same motive claimed the lives of millions of Christian Russians, Ukrainians, Balts, and other helpless victims of the Red cabal.

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Letters

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For reliable information and factual accounts, I find *The Journal of Historical Review* most dependable. I join with other subscribers in wishing you continued success in reaching and penetrating the "public mind."

J.H.M.
Dublin, Ireland

Good Work

Please find enclosed a bank draft for US $100. This is for my subscription, with a small donation to help continue your good work. I would like to praise your research, intelligence and tenacity.

L.M.M.
Buddina, Qnsld.
Australia

Word of Caution

Congratulations on the most recent [March-April 1998] issue of the *Journal*, which was excellent. A word of caution, though. Please assiduously avoid advertisements, even paid advertisements, like the one headed "Favored Races." An undue stress on racial issues will hamper the cause of Holocaust revisionism, I think, and could alienate some people who are otherwise sympathetic.

B.E.C.
Dallas, Texas

Hiroshima and Pearl Harbor Intrigues

I read with interest Richard Phillips' commentary [Sept.-Oct. 1997 *Journal*], in which he strongly defended the American atomic bombings of Hiroshima and Nagasaki, and disagreed with the articles by Mark Weber and Greg Pavlik on this subject in the May-June [1997] *Journal*. I was intrigued by Phillips' comment that he "was reading newspapers in 1945, and they were not"! Well, so was I, but that does not determine my thinking now. One subscribes to the *Journal* to learn the truth.

To Mr. Phillips I would like to cite two points from Mr. Weber's article. Firstly, Japanese prime minister Konoye confirmed after the war that "Fundamentally, the thing that brought about the determination to make peace was the prolonged bombing by the B-29s," and, secondly, that "the American leaders decided anyway to retain the Emperor as a symbol of authority and continuity," a condition very important to the Japanese, "as a figurehead prop for their own occupation authority in postwar Japan."

I also suggest that Mr. Phillips carefully read "Pearl Harbor: Fifty Years of Controversy," an analysis of various writings on the subject in the Winter 1991-92 *Journal* by a specialist of diplomatic and military history.

In the booklet, *War Lords of Washington* [available through the IHR], the late Curtis Dall, one time son-in-law of President Roosevelt, expresses the view that the atomic bomb was dropped "to panic the nations of the world into accepting a one world super-government" under the "One World" money powers, and to intimidate any nation that "didn't bow to their self-serving demands."

The sudden Japanese attack on Pearl Harbor on the morning of December 7, 1941, had the effect of suddenly shattering the widespread American opposition to involvement in World War Two. For some months prior to the attack, Churchill and Roosevelt had been maneuvering to bring the United States into the war against Germany, but were stymied by strong popular opposition to intervention.

It is well known that American authorities had deciphered the Japanese diplomatic code, which gave Washington advance knowledge of a probable Japanese attack on the US Pacific fleet at Pearl Harbor. It is also known that Washington withheld vital information about a likely Japanese attack from Admiral Kimmel and General Short, the Navy and Army commanders at Pearl Harbor. [See John Weir's review of *Scapegoats* in the Nov.-Dec. 1997 *Journal*.]

For more than 50 years, since the time after the war when I was living in Malaya, I have kept a copy of the *Malay Mail* Supplement of Friday, February 27, 1948, which contains an interesting item from the "Official Despatches of the Malayan Campaign." This report, which was published under the headline "RAF [British Royal Air Force] Were Ordered Not to Attack Japanese Convoys at Sea," tells us that on December 6, 1941, "Reconnaissance planes sighted three convoys heading for the Gulf of Siam." It further states, however, that "The [British] Far Eastern General Headquarters concluded that this force was directed against Siam [Thailand] and ordered that offensive action against the convoys was not to be taken without authorisation."

Why was the British air force ordered not to attack those Japanese naval convoys? Did the British authorities sacrifice their military advantage in Malaya to ensure that the Japanese bombing of Pearl Harbor would happen without mishap?

The Allied leaders, and the powers that were egging them on, had a strong interest, amounting virtually to obsession, in smashing of Hitler's Germany. For them was the war against Japan merely a sideshow? Anyway, I have met

Australians who volunteered for the Australian Air Force in 1941-42 with the intention of defending their own country against Japanese attack, but were then surprised to instead find themselves assigned to bomb cities in Germany.

S.A.
Caloundra, Qnsld.
Australia

Professional Work

Congratulations for your articles. Very good and professional work.

D.F.
St. Petersburg, Russia

Long Life

Here is my donation to support the excellent work of the Institute! It's not much, but I give this small donation with all my hear! Keep up the good work.

Long live the Institute.

V. de C.
Montreal, Quebec

Not a Dull Page

The March-April 98 *Journal* was the best in memory. The Spengler pieces were superb. The commentary on "Jewish power" was well-crafted and scholarly. Mark Weber and Robert Faurisson and several other authors wrote with crispness and precision. Even the letters were good. Not a dull page in the issue.

B.H.
Seattle, Wash.

Savior Historians

Weber's review of the book *Hitler as Philosophe* [Sept.-Oct. 1997 *Journal*] was wonderful. Unquestionably the smear campaign against Third Reich Germany — of which the "Holocaust" is the centerpiece — is designed simply to demonize the ideology and legacy of Hitler's National Socialist regime. As the "New World Order" ever more clearly reveals itself for what it is, growing numbers of white Americans will doubtless embrace the idea of a state in which the government and the economic system serve the people and their cultural and racial heritage.

I am giving a *Journal* gift subscription to my brother, and am chipping in a donation. Where would we all be if not for the work and guts of a few guys like you? Historians will save the world!

S.H.
Monroe, La.

Congratulations

Congratulations on your victories in your legal battles. You really produce a good publication, and I wish you success in the coming years. Keep up the good work.

M.H.
Monterey, Calif.

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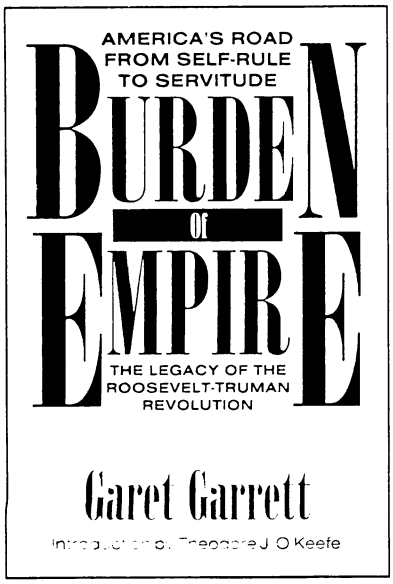
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Garet Garrett

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BURDEN of EMPIRE

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The Book 'They' Don't Want You to See!

Defying an international censorship campaign, here at last is David Irving's

Goebbels: Mastermind of the Third Reich

This stunning new biography made headlines around the world in April when one of America's most prominent publishers — succumbing to what the London *Times* called "prolonged protests from Jewish pressure groups" — broke its contract and halted publication. Before it gave in to a vicious campaign that included death threats, St. Martin's Press was praising *Goebbels* as **"monumental in scope** ... insightful ... draws on masses of previously unpublished materials ... Masterful ... **masterpiece of research as well as a compelling story** ..."

The *New York Times Book Review* calls this a "Rolls Royce" of a book, "filled with costly color photographs" and written in "lively and compelling" prose.

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Typical of the grudging praise that *Goebbels* and Irving have been receiving in Britain is the commentary of George Stern in the *Literary Review*:

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